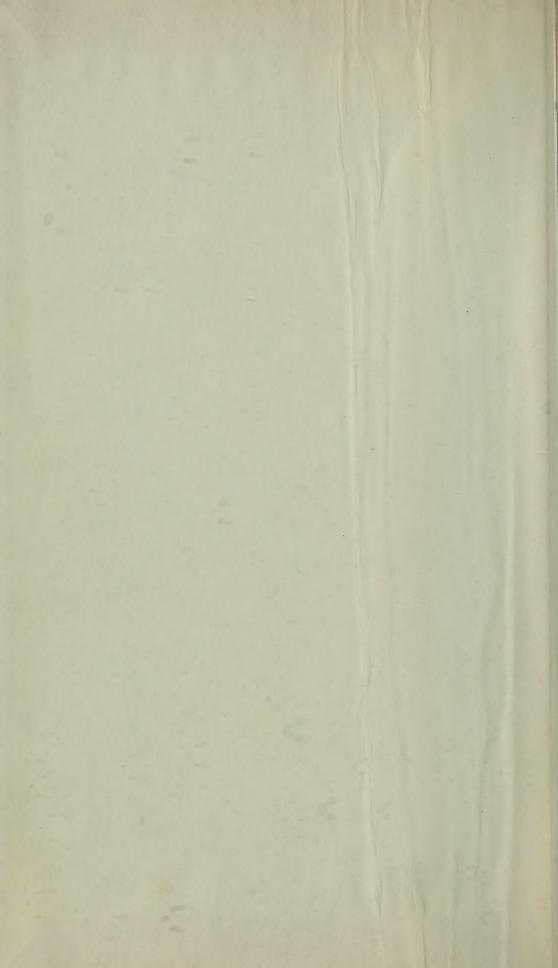
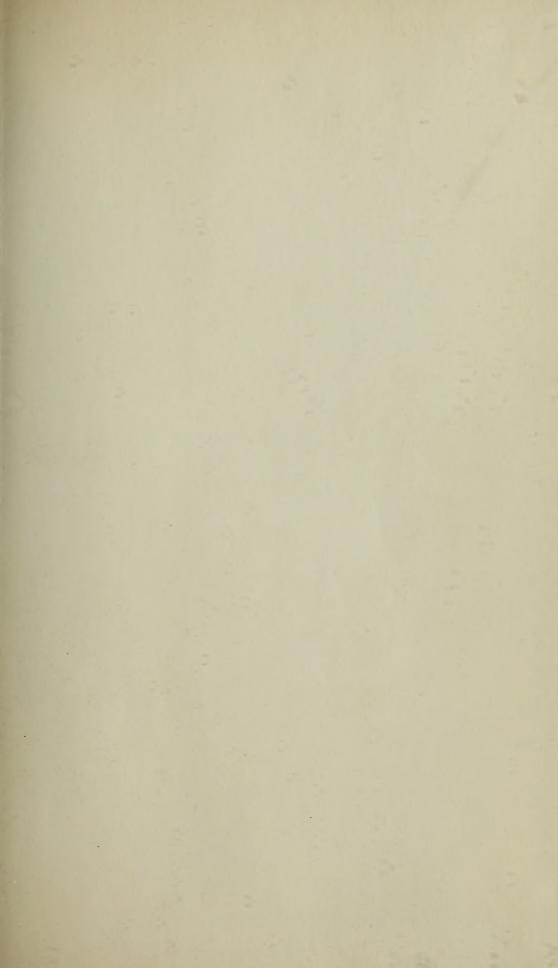
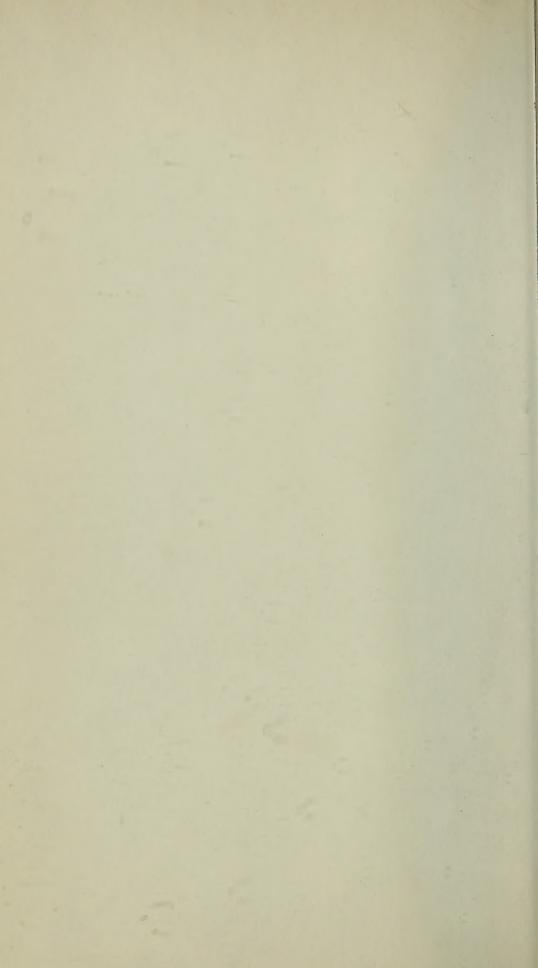
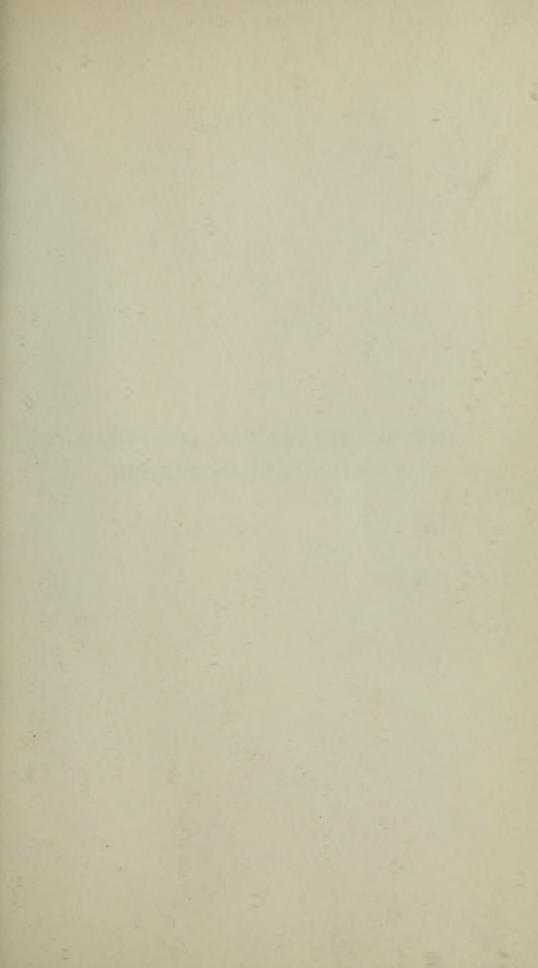


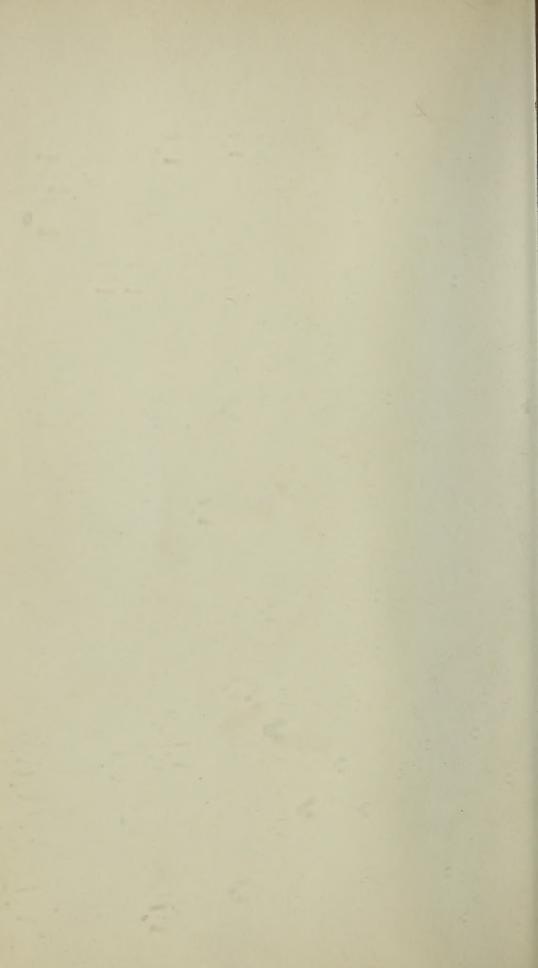
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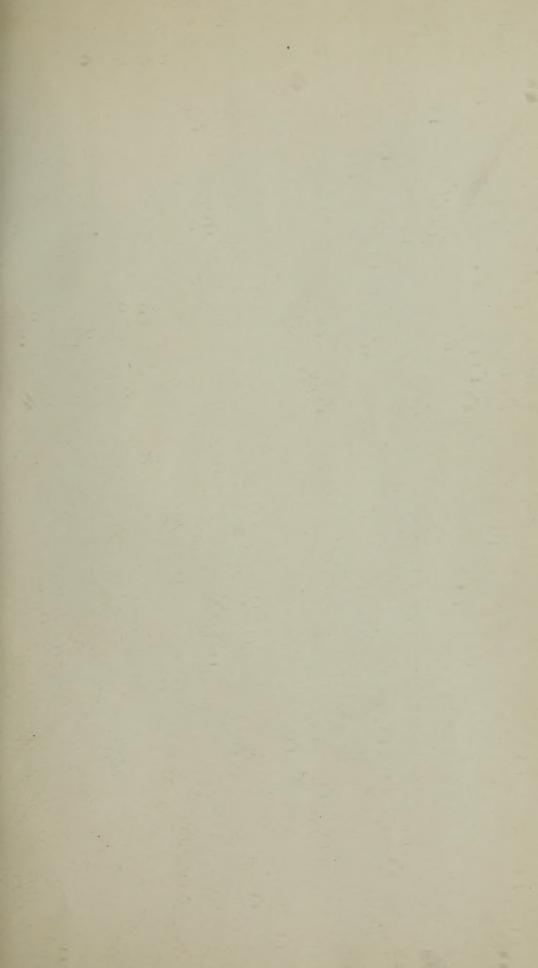




161 (58)

# THE BABYLONIAN TABLETS OF THE BERENS COLLECTION

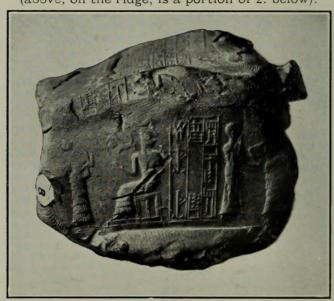
THE BARTAGE COLLECTION



Half-tone reproduction of the clay bulla (No. 28. pp. 27—31).



1. The cylinder-seal of Dada, one of King Dungi's scribes (above, on the ridge, is a portion of 2. below).



2. The cylinder-seal of the scribes A-zida.

2647b

### Asiatic Society Monographs

VOL. XVI

THE

## BABYLONIAN TABLETS

OF THE

## BERENS COLLECTION

BY

#### THEOPHILUS G. PINCHES, LL.D., M.R.A.S.

LATE OF THE BRITISH MUSEUM; READER IN ASSYRIAN AT UNIVERSITY COLLEGE, LONDON

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#### FOREWORD

Notwithstanding that a large number of the temple-records found at Tel-Loh has been published, and that they are mainly texts of but little importance, certain minor historical details, Sumerian linguistic data, and information bearing upon Babylonian manners, customs, and religious beliefs, require that as many of these seemingly worthless documents as is possible should be reproduced. On this account I need not ask the indulgence of the student for the present issue of a further instalment of these inscriptions from the old site of Lagas and elsewhere. Their contents, and the interesting cylinder-seals with which some of them are impressed, will be their justification for claiming his attention, as they have claimed mine and, in the first place, that of the owner.

As these records have all been acquired from dealers, it is only by internal evidence that their provenance is known; but there is no doubt that Nos. 1-93 were inscribed at Lagas. The later Semitic documents (Nos. 94-9) possibly came from Sippar; Nos. 100-2 are of more doubtful origin, whilst the latest of all, Nos. 103-11, were apparently all excavated at Borsippa, the city whose great temple-tower has long passed as the traditional Tower of Babel, and which was known to the Babylonians as "the second Babylon", though this name seems never to have been given to it officially.

Something has still to be learned about the oblong bead-like clay records bearing the name of king Uru-ka-gina (Nos. 1-6), and also the small but carefully-written dateless inscriptions which follow (7-13). With regard to the tablets of the dynasty of Ur (reigns of Dungi to Ibê-Sin), it is to be noted that three (Nos. 19-21) have colophon-dates which are by no means common, and that the remainder of the dated texts are fairly representative. The rarity of the dates of the earlier portion of Dungi's reign implies that at that time the temples of Lagaš

had not attained the influence and renown which fell to their lot afterwards, and lasted until the reign of his great-grandson, Ibê-Sin. It would be well, if more tablets with this king's earlier colophon-dates could be published, and the same may be said with regard to those belonging to the time of his father, Sur-Engur, which are so rare as to be practically non-existent. Nothing can be done, however, until the war now raging in both East and West comes to an end, and excavations are resumed in the Tigris and Euphrates valley.

The value of these documents is greatly increased when (like Nos. 26, 29, 31, 38, etc.) they have cylinder-impressions; and envelopes (see Nos. 44, 60, 63, etc.) often add to their importance. Nevertheless, even tablets unprovided with any of the abovenamed advantages are often far from being devoid of interest indeed, even the monotonous lists of drink, food, and oil (see Nos. 16, 17, 42, 49, 77, etc.) have their value, indicating, as they do, the intercourse which was maintained four thousand years ago between the various trade and religious centres of the ancient Babylonian East. Among the cities mentioned in these inscriptions are Adamdun, Ansan in Elam, Nippur, Sabum (a Semitic state), Susa, Tahtahani, Ur (of the Chaldees), and some others, which were all in seemingly regular communication with Lagas, and testify to the importance which that state had attained. The journeys to which these inscriptions bear witness seem to have been, in a sense, the forerunners of the later postal systems of that district. Noteworthy is No. 79, which has the name of a viceroy of Sabum, namely, Šelibum, "the fox," a name also found at a later date.

During the Sumerian period the majority of the names are non-Semitic, but a few Semitic names occur, and have been generally indicated in the lists appended. Those which are doubtful are regarded for the present as Sumerian. In many cases the names, whether Sumerian or Akkadian (Semitic), have a theological value, and on this account a list of the names of deities found therein has been added. Among these deities are such well-known names as Addu of Hadad; Dumu-zi(da) or

Tammuz; Enlilla, the Ellinos of Damascius; Enzu, Zuen, or Sin (cf. No. 99, l. 5), the first component of the name of Sennacherib; Ištar, the original of the west-Semitic Ashtoreth; Nebo, the god of writing, trade, and commerce, etc. To these may be added various others not referred to in non-Euphratean literature, among which may be mentioned Babbar or Utu, the sun-god; Bau or Damu, the mother-goddess; Kusku, the god of gold; Narua, the god of carved stone (sculpture, inscriptions, etc.); with many others. Of special interest is that name of the Semitic period given in the first two lines of No. 101 (see pp. 125 ff.), Yawau<sup>m</sup>-ilu, "Jahwah is God," which Fried. Delitzsch had already recognized in texts of about the date of the tablet in question under a somewhat shorter form, implying, perhaps, west-Semitic influence.

Naturally there are many doubtful readings in these inscriptions, but as our knowledge of them increases, greater certainty may be expected. One noteworthy case is that of the divine name which I have read Agar(a). This is based on two passages, one being in an unbaked Babylonian syllabary excavated by Mr. Rassam (Cuneiform Texts, pt. xii, pl. 26, 1. 36), and the other No. 78 of the present collection (see pp. 90, 91). In the former, if my reading be correct, (+) | is explained as Agar, and translated by the Semitic Babylonian ugaru, one of the words for "field"—the divine ideograph consists of the sign for "green" within that for "enclosure". The second passage (that in the present work) supports this, for in Il. 12, 13 of the tablet referred to we have the name Agar-ra-kam, where the first element is supplied with the phonetic complement or lengthening ra, and testifies that the final radical was r. As Agara-kam may be translated "Agara planteth", his domain was probably that which would be assigned to the "god of the field".

Another instance of uncertainty is that presented by the city-name *Umma*. This is the generally-adopted reading of the signs *Giš-uh*, but the first character of the line (*Cuneiform* 

Texts, xii, 28, 5b) is far from being certain. My first reading (Western Asia Inscriptions, v, 22, 4a, b), was  $\check{S}it$ -ma; Meissner (Seltene Ideogramme) suggests Al-ma; whilst an examination of the tablet which I made a few months ago revealed traces which suggest  $\check{F}$ ,  $\check{S}ir$ -ma. An earlier reading, in which I thought I saw Il-ma, is probably worthless.

If objection be made that I ought to have avoided such an uncertain transcription as Umma, and adopted that indicated as correct by the modern name—that is to say, Gi-uha, from which the Arabic Jokha seems to have come—I admit its justice. I would, however, plead that the reading Umma had been put forward with considerable confidence, and it was only when I collated the syllabary again that I realized it was not more certain than my first reading of  $\check{S}itma$ . Nevertheless, Umma may be correct.

From indications in the tablets of this period, and from the occurrence of the name of king Bi-Enzuna (Bi-Zuenna), it is very probable that the name of Dungi's grandson was not pronounced Gimil-Sin, but  $\check{S}u$ -Sin. The latter has therefore been adopted in this work (see Nos. 43–60). The meaning of both the Sumerian and the Semitic forms would be "He of the god Sin".

 $\check{S}u$  in Sumerian names is probably an entirely different word.

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### REPRODUCTIONS OF CYLINDER-SEALS

(From Photographs and Sketches by the Author)
Cylinder-seals impressed on the clay bulls described on
pp. 27-31: 1. Dada, one of Dungi's scribes, led
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## THE BABYLONIAN TABLETS OF THE BERENS COLLECTION

By T. G. PINCHES, M.R.A.S.

1--6

AMONG the tablets of the oldest period from Tel-loh are certain inscriptions on oblong pieces of clay which may be described as rough beads, pointed at each end, and pierced by a hole for a cord. In the Berens Collection are six such objects, varying in size from 38 to 51 mm. in length by 28 to 38.5 mm. in greatest diameter. The writing is large and sometimes rough, but is generally clear, as in the case of most documents of the early age of Uru-ka-gina, whose name they bear.

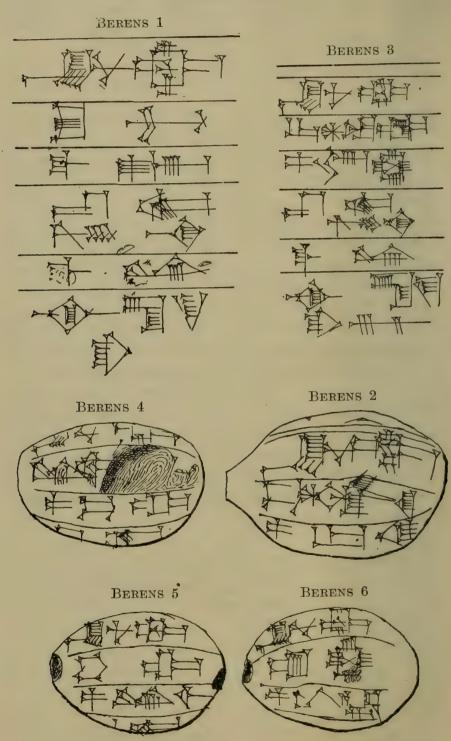
An object of this class has already been published by me in the first volume of the Amherst Tablets, p. 14, with a suggested translation. These inscriptions are always identical with the exception of the second and third lines, which are therefore, in all probability, names, as their forms suggest, though the third line may in some cases give the title of an official. In the publication in question I have regarded the first line as meaning "the lord of the fortification", but probably "garrison" would be better, in which case the transliteration and translation of these texts should be as follows:—

1.	2.	3.
En nu-bada	En nu-bada	En nu-bada
Zaga-mu	A mar-d. $Kiski$ .	$Sur$ - $d.Nin$ - $X$ $^1$
gal-un	paSur-du	paDun- $bara$
Uru-ka-	Uru- $ka$ -	Uru-ka-
gi- $na$	gi- $na$	gi- $na$
lugal	lugal	lugal
Sir- la ki	Sir- la ki	Sir- la ki
$pur$ - $^2$	pur-	pur- mu ia

<sup>&</sup>lt;sup>1</sup> Izin with la inside.

<sup>&</sup>lt;sup>2</sup> The true order in each case is Sir-pur-laki.

## CLAY LABELS IN THE POSSESSION OF RANDOLPH BERENS, Esq.



2. 1. 3. The lord of the The lord of the The lord of the garrison, garrison, garrison, Amar-Kis, Sur Nin-X,1 Zagamu, the official the official the general, Sur-du. Dun-bara, Uru-ka-gina, Uru-ka-gina, Uru-ka-gina, king king king of Lagaš. of Lagaš. of Lagaš. Year 5. 4 5. 6. En nu-bada En nu-bada En nu-bada Amar-izin Lu-ka-... Mesi-bara paAmar-izin paLu-a(?)-mah(?)paLu-iqi Uru-ka-Uru-ka-Uru-ka-gigi-na gi-nanalugal lugal lugalSir-la-pur ki Sir-la ki Sir-la ki purpur-The lord of the The lord of the The lord of the garrison, garrison, garrison, Mesi-bara, Lu-ka . . . Amar-izin, the official the official the official Amar-izin. Lu-igi, Lu-amah(?) Uru-ka-gina, Uru-ka-gina, Uru-ka-gina, king king king of Lagaš. of Lagaš. of Lagaš.

What the inscriptions on these bead-like objects refer to, and how they are to be understood, is uncertain. That they are addresses is not improbable, but they may be also simply indications of possession. They would in that case merely state that the objects—bags, in all probability—to which they were attached were the property of the chief of some garrison (whose name is given in the second line), that he had either a second in command (No. 1) or

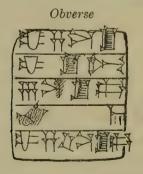
<sup>&</sup>lt;sup>1</sup> Izin with la inside.

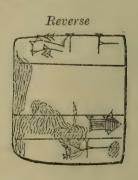
a secretary, or the like (Nos. 2-6), and that the king was Uru-ka-gina, ruler of Lagaš. It is noteworthy that Amar-izin, the official mentioned in No. 4, appears as the chief personage in No. 5, suggesting a case of promotion. No. 3 has an indication of the year in the final horizontal wedge crossed by five slanting ones (as shown by Colonel Allotte de la Fuÿe). This chronological indication is absent in the case of the other five objects of this class.

The character represented by X in No. 3, l. 2, is equivalent to the rare Assyrian [FI] in Cuneiform Texts, xi, pl. 35 (76-4-13, 1, l. 6), and was there originally preceded by [FI], udu. Both the pronunciation and the meaning, however, are broken away. It may be asked whether this combined group may not be a variant of [FI] with [F, lal, inside. If this be the case the name might be read Sur-Nin-asila, the deity Nin-asila being possibly "the lord of joyous festivity", or the like.

#### 7 (1b). No date.

An unbaked clay tablet, 27 mm. high by 24 mm. wide; obverse five, reverse three lines of writing with a space between the first and second. Neatly made and well written, but somewhat damaged on the reverse.





Transcription.—(1) Ušu lima qa zida (2) niš qa zida gu (3) åš qa zida kala (4) na-me (5) niš lima šuššan qa zida kala (reverse 1) rim-me.

(2) [zi]-ga (3) nangara.

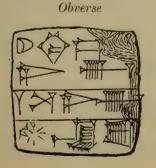
Translation.—34 qa of meal, 20 qa of gu-meal, 6 qa of fine (?) meal (for the work-)men;  $24\frac{1}{3}$  qa of fine (?) meal (for) the couriers.

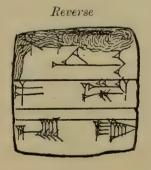
Taken away (by) the carpenter.

This text is characteristic of the period and class to which it belongs. The supplies of meal were apparently for the food of the men referred to, but what was their occupation is not stated. By meal (l. 1), in all probability, wheat-meal may be understood. The gu-meal (l. 2) has still to be identified. That kalu-meal was something superior may be surmised from lines 5 and 6, where the quantity for the couriers is given—these had fine (?) meal only, no ordinary, and no gu-meal. The carpenter who received the supplies on behalf of the others may have been the chief of the gang. Later on the amounts allotted to each man was stated—so many qa each. This and the two following texts are apparently of the period represented in Amherst Tablets, vol. i, by Nos. 4-15, which seemingly belong to M. Fr. Thureau-Dangin's third and fourth series (see the notice of his Recueil de Tablettes, JRAS., 1904, pp. 337 ff.). No. 3c, below, seems to be of a similar nature. The date of this and the following tablets is about 2600 B.C.

#### 8 (1c). No date.

Unbaked clay tablet, 27 mm. high by 26 mm. wide; obverse four lines of writing in three "cases", reverse the same, with a small space between the third and fourth.





(1-2) Aš di-eš zal-nun (3) gi qa zal-nun (4) d.En-zu (reverse, 5-6) d. . . . -uru, (7) pa-rim.

(8) Zi-ga.

Translation.—1 jar of butter, 1 qa of butter, (for) the god Sin.

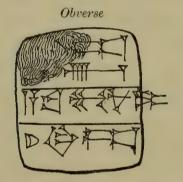
(reverse) . . . -uru, the courier.

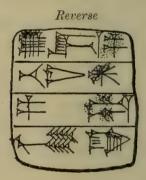
Taken away.

Butter would seem to have been delivered both by measure and by weight. Both items apparently formed an offering to Sin (the moon-god), carried to his temple by the courier named.

#### 9 (2c). No date.

Unbaked clay tablet, 29.5 mm. high by 26 mm. wide; obverse four lines of writing in three cases, reverse four lines in four cases.





- (1, 2) [Aš di]-eš [zal]-nun (3) A-ba-mu nu-banda (4) aš di-eš (Rev. 5) u-da-pa (6) Be-li-îlu (7) pa-rim (8) zi-ga.
- (1, 2) [1 j]ar (of) [but]ter (3) Abamu the steward; (4) 1 jar (Rev. 5) of udapa, (6) Bêli-îlu, (7) the courier, (8) has taken away.

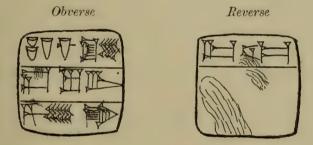
Though the first two lines are damaged at the beginning the restoration may be regarded as practically certain (cf. l. 4 and No. 8, l. 1).

The nature of the substance designated by *udapa* is unknown. Perhaps šam ṭaḥad (from the Semitic), "the luxuriant herb," is a possible reading and rendering.

Though the name Abamu ("my patriarch," or the like) is Sumerian, the second name (in line 6), Béli-îlu, "my lord is God," is Semitic, and testifies again to the presence of Semites in Babylonia at an exceedingly early period. As there is no double line, this latter person was possibly the courier who took charge of the udapa. Date about 2600 B.C.

#### 10 (3c). No date.

An unbaked clay tablet, 22 mm. high by 21.7 mm. wide; obverse three lines of writing in three cases, reverse one in one case.



(1) Eš šuš û qa zida še (2) ga-udu-ur (3) zi-ga (4) Ur-sag (or Guţu).

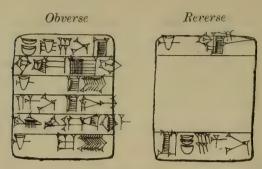
190 qa of barley-meal (for) the shearing-house, taken away (by or for) Ursag (or Guțu).

Še is regarded as standing for "barley", generally used as cattle-food. For ga-udu-ur, "house of sheep cutting," see Langdon, Archives of Drehem, p. 12.

The meaning of the name Ursag is "noble", or the like, hence, to all appearance, "leader," "warrior." It is Semiticized as Uršanu (for uršangu = uršagu). Of this the Sumerian Gutu is a synonym.

#### 11 (4c). No date.

Unbaked; 26.5 mm. high, 21 mm. wide; obverse six lines of writing in six cases, reverse two lines in two cases, with a wide space between. Colour grey.



Mina šuš ušu-ia qa zida (2) sa-dug ĉa-kam (3) û-qa zida še (4) mina-bar qa zida gu (5) Lu-Uri<sup>ki</sup>-we (6) û-qa udu še (reverse) û-qa anšu.

Šu-nigin ušu-šuš îmina-bar qa.

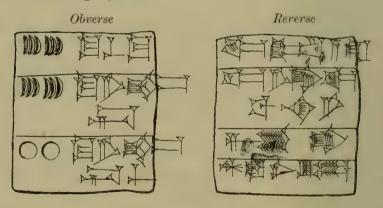
155 qa of meal, the offering (for) the temple; 10 qa of barley-meal,  $2\frac{1}{2}$  qa of gu-meal (for) the Urites; 10 qa (for) the barley(-fed) sheep; 10 qa (for) the asses.

Total:  $187\frac{1}{2}$  qa.

The Urites were people of Ur (of the Chaldees), now Mugheir.

12 (5c). No date.

Unbaked; 34 mm. high by 30 mm. wide; obverse five lines of writing in three cases, reverse five lines in four cases. Colour grey.



aš tug bara ge (2-3) aš tug lamķuš nitaķ (4-5) niš tug lamķuš uš-bar (reverse 1) Gu-de-a-ra (2-3) sag nig-ga-ka ba-na-gar (4) zi-ga (5) d. Akara (?)-ni-šaga.

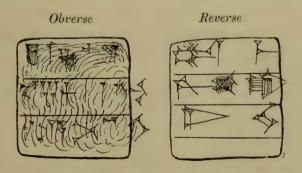
6 dyed princely garments; 6 men's cloaks, 20 weavers' cloaks, for Gudea, the chief of the storehouse has had made. Akara (?)-nisaga has taken (them) away.

As these garments are generally named in the order of their importance or value, at the end of line 1 has been regarded as having its meaning of "lord", or the like. Tug-bara is translated subat élūti (or élîti), "garment of exaltation," and subat érišti, possibly "robe of desire" = "desirable garment". The lamhuša garment was apparently a kind of cloak, and was worn by people of all classes, including the king. The lamhuš-nitah is rendered in Babylonian as sidinnu (see my correction of "Cuneiform Inscriptions of Western Asia", v, 14, 50d, in the Zeitschrift für Keilschriftforschung, ii, 265). Muss-Arnolt reads sudinnu, and compares the satinnu of the Tel-al-Amarna tablets, which Schwally, Idioticon, 121-2, compares with the Targum

Whether the Gudea of this tablet be the well-known ruler of Lagaš is uncertain—the fact that these robes were made for his household implies that he was a person of importance. It is noteworthy that the carrier (if he may be so called) bears a name combined with that of the god of Jokha, suggesting that the tablet may have come from that site.

#### 13 (6c). No date.

Unbaked; 25.5 mm. high by 23.5 mm. wide; obverse three practically defaced lines in three cases, reverse three perfect lines in three cases. Colour grey.



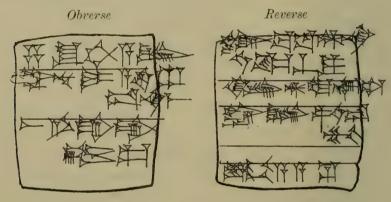
(1) Gi šuš-lal-lama gur še (2) û ia qa zida-gu (3) niš qa-lal-gi zida . . -na (rev. 1) rim-me (2) zi-ga (3) Ni-sig.

56 gur of barley-meal; 15 qa of gu-meal; 19 gur of . . . meal (for) the couriers. Taken by Nisig.

The transcription and translation of the obverse is nothing more than an attempt to indicate the possible nature of its contents. A similar text is that of No. 7, above, p. 4.

#### 14 (8c). No year.

Unbaked; 29.2 mm. high by 26 mm. wide; obverse five lines in three cases, reverse six lines in four cases. Colour grey.



(1) Lama dug-hi-a lugala (2–3) gir nu-banda a-šag nigin gin-na-me (4–5) Aš gar ga-ga-tum gur (6) gir Ba-ba-an-na (7) zabar-ku (8) ki Lu-d-Nin-šaha-ta (9) gir Lugal-sig-ĉa-mu.

#### (10) Iti Amar-a-a-si.

4 royal garments have gone to the superintendent of the enclosed field, (and) 1 gur of gagatum-food—certifier: Babanna the accountant(?). From Lu-Nin-šah through Lugal-sig-êa-mu.

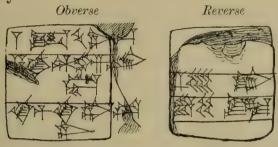
Month Amar-aasi.

The first character of the second line (gir) seems to be erased, and has therefore not been translated.

The zabar-ku was evidently an official who had to do with payments in kind, etc., as is indicated by Berens No. 12 (p. 8). He had to do with the transfer of property, etc.

#### 15 (9c). No year.

Unbaked; 23 mm. high by 20.5 mm. wide; obverse five lines in three cases, reverse two lines in two cases. Colour grey.



- (1) Gi â-gam zal-giš (2-3) A-mur-d.Addu lu-kirim (4-5) Ki-maš(ki)-ta gin-ni.
  - (6) Zi-ga (7) iti Dim-kua.

1 measure of sesame-oil, Amur-Addu the courier. Brought from Kimaš.

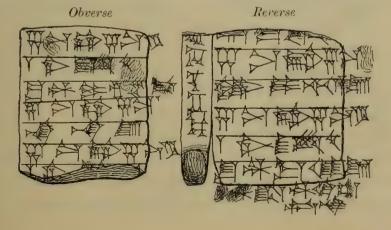
Removed (in) the month Dim-kua.

Kimaš is supposed to be the district on the south-west of Babylonia.

(The tablet has been broken flakewise. drawing the crack is visible on the right-hand edge of the obverse and the left-hand edge and upper part of the reverse.)

16 (10c). No year.

Upper half (looking at the obverse) unbaked, 32.5 mm. high by 27 wide; obverse seven lines of writing, reverse and edge below eight lines, left-hand edge one line. Colour grey.



(1) Ia qa kaš, ia qa gar, (2) gi zal â-gam, (3) Šu-Dumu-zi-da (?), (4) Ia qa kaš, ia qa gar, (5) Na-na sukkal, (6) ia qa kaš, ia qa gar, (7) gi zal â-gam, . . .

(1)  $\hat{E}$ (?)-šu (?)-ba (?)-ti (?), (2) Ia qa kaš, ia qa gar (3) gir I-ti-a sukkal. (4) Ia qa kaš, ia qa gar, (5) gi zal â-gam (6) Šu-d-Ma-mi, sukkal, (7) An-ša-an<sup>ki</sup>-ta (8) gin-na.

(Left-hand edge): [Iti] Izin-d.Ba-u.

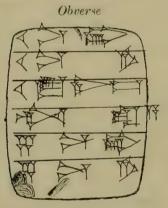
5 qa of drink, 5 qa of food, 1 measure of oil, Šu-Dumuzida. 5 qa of drink, 5 qa of food, Nana, the messenger-5 qa of drink, 5 qa of food, 1 measure of oil . . .

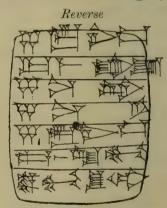
... has received (?); 5 qa of drink, 5 qa of food, through Itia, the messenger; 5 qa of drink, 5 qa of food, 1 measure of oil, Šu-Mami, the messenger: brought from Anšan.

(Left-hand edge) [Month] Izin-Bau.

#### 17 (11c). No year.

Unbaked; 36.2 mm. high by 29.2 mm. wide; obverse six lines of writing, reverse seven lines. Colour grey.





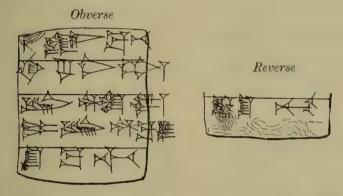
(1) Û qa kaš, (2) û qa gar, (3) û gin zal-giš, (4) Ur-ra-a. (5) Ia qa kaš, (6) ia qa gar, (7) ia gin zal-giš, (8) Surme-ga sukkal. (9) Ia qa kaš, (10) ia qa gar, (11) ia gin zal-giš, (12) Kal-la-mu. (13) Iti Mu-šu-du.

10 qa of drink, 10 qa of food, 10 gin of sesame-oil, Urraa; 5 qa of drink, 5 qa of food, 5 gin of sesame-oil, Sur-mega, the messenger; 5 qa of drink, 5 qa of food, 5 gin of sesame-oil, Kallamu. Month Mu-šu-du.

The names of the agents are interesting, but the details are scantier than in other inscriptions of the same class.

#### 18 (12c). No year.

Unbaked; 32.6 mm. high by 26.5 mm. wide; obverse five lines, reverse one line of writing. Colour grey. Damaged by the salt which it contains.



- (1) Gi anšu ba-bat, (2) ki Gar-du-ta, (3) Lu-d-Nin-šaḥ (4) dumu Lu-d-Ba-u (5) šu-ba-ti.
  - (6) Iti Šu-umuna.

1 adult ass, from Gar-du, Lu-Nin-šaḥ, son of Lu-Bau, has received.

Month Šu-umuna (Tammuz).

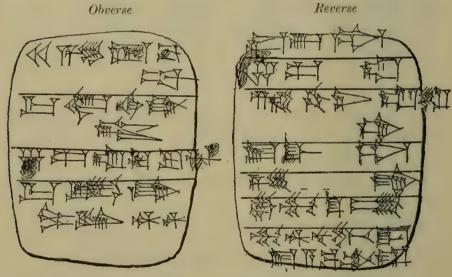
#### 19 (2b). 13th date of Dungi.

Unbaked; 48.5 mm. high by 39 mm. wide; obverse seven lines of writing in four cases, reverse nine lines in seven cases. Well written, but the text has suffered somewhat on account of the soft surface and a certain amount of chemical action.

- (1-2) Niš gi ga-gi ba(?)-tab-ba (3-4) Sur-dun na-ga-ip (5) š gur dup engur-zu-ba (6-7) Sur-šag-ga dumu Lud-Ana (rev. 1) ga-nuna-ta (2) U-ia gur dup (3-4) Namha-ni dup-šara-ga, (5) ê-gala-ta (6) zi-ga (7) Iti mu-šudu (8) mu d-Nu-muš-da (9) ê-a ba-tur-ra
- 20 double cane-sections (?) (for) Sur-dun—stock (?); 6 gur of dup-engur-zuba, (for) Sur-šagga, son of Lu-Ana,

(rev.) from the depot; 15 gur of dup (for) Namhani, the scribe, from the palace. Taken away. Month Mušudu, year the god Numušda entered the temple.

This text is one presenting considerable difficulty on account of the unusual words. If my suggestion that gagi (?) means "piece" be correct, gi gagi would mean literally "section-reed", and designate a kind of bamboo, as the prefix fi  $gi = qan\hat{u}$ , "cane," indicates. For the substances referred to in lines 5 and 9, see note 2. The meaning of na-ga-ip is uncertain. Compare, however, na-da-ip, applied to animals (oxen).



(At the end of line 5, instead of \,\), read \(\),

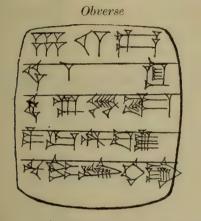
The date (the 8th of the reign of Dungi, but the 13th of that king, according to Radau) is a rare one. The temple of Numušda was in Kaṣallu.

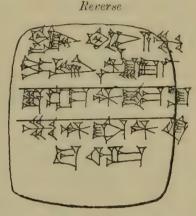
<sup>1</sup> Cf. the British Museum tablet 17753 (Cuneiform Texts, v, pls. 39 ff.), where woven stuffs are referred to; also Amherst Tablets, vol. i, No. 7.

<sup>&</sup>lt;sup>2</sup> Lines 1 and 2 may, however, refer to reed-mats, not to reeds or canes themselves, and dup-engur-zuba is possibly to be translated "water-channel clay", or the like: the juxtaposition of the two reminds us that clay was used for bricks, and that, in the temple-towers, every seventh course of brickwork was separated from the rest by a layer of reed-matting. Dup in line 9 might, in that case, signify the superior kind of clay needed by a scribe—here Namhani in lines 10-11.

20 (3b). 37th date of Dungi.

Unbaked; 38.5 mm. high by 34.75 mm. wide; obverse five lines of writing in as many cases, reverse with five lines in three cases. Well preserved.





- (1) š šuš  $\hat{u}$ -gi guruš (2)  $\hat{u}$  gi(a)-šu (3) erim ma še-ka (4) pa Sur-d-Ba-u (5) nu-banda Lu-dug-ga (rev. 6) gir Lul-a-mu (7) dumu Lu-d-En-lil-la
  - (8) Iti Izin-d-Ne-gun (9-10) mu An-ša-anki ba-ljul.
- 371 men for 1 day the grain-ship's workmen.

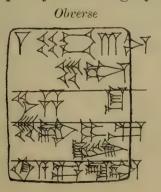
  Secretary: Sur-Bau; captain: Lu-dugga; (rev.) certifier:

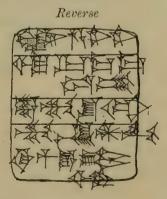
  Lulamu, son of Lu-Enlilla.

Month Izin-Negun, year he ravaged Ansan.

21 (7c). Dungi, 46th date.

A small baked clay tablet, 29.2 mm. high by 24.7 mm. wide, inscribed with six lines of writing in four cases on the obverse and seven lines in four cases on the reverse. Colour, pale yellowish grey.





(1) Gi šuš nimin amar eš qa (2) še-ta (3) û lama-šu (4) še-bi lama gur (5) lugala (6) ki A-kal-la-ta (7) gir Ḥa-ni-ni (8-9) u Sur-ma-ma du-gab. (10) Iti mu-šu-du (11) mu en d. Nan- (12) na maš-e ip- (13) pa.

100 steer at 3 qa of grain each, for four days, their grain is 4 royal gur. From Akalla. Through Hanini and Sur-mama, the du-gab.

Month Mu-šu-du, year the oracle announced the priest of Nanna(r) (the moongod).

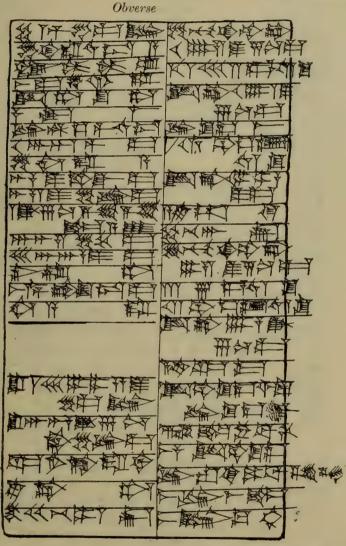
#### 22 (11b). Dungi, date 47a.

Baked; 13 cm. high by 70.5 mm. wide; 105 lines of writing in two columns on each side (obv. i, 25; ii, 26; rev. i, 30; ii, 24 lines). The text is divided into sections, the first ending with line 18 of col. i, the second with line 7 of the second col. of the reverse, and the third with line 20 of the same. Blank spaces of about three lines mark the divisions, but the lines which immediately follow the spaces refer to the sections which precede. The right-hand column of the reverse has been somewhat damaged by the crystals which covered the greater part of it. These were removed by soaking the tablet in water for about four days.

(Obv. i, 1) 40 gur 70 qa of royal grain, (2) grain amount borrowed. (3) Agent: Susum. (4) 1 gur of še-kurra (? barley); (5) by hire, by hand, (6) 120 qa the labourers (7) of Lu-Giš-bar-ê. (8) 15 gur 70 qa (9) terâ grain. (10) 2 gur 150 qa of gu-gala, (11) 2 gur 210 qa of wheat, (12–13) 116 qa of zizi-nealum; (14) 5 gur 180 qa of mountain-grain; (15) 36 gur 150 qa (16) from the storehouse. (17) 1 gur less 10 qa of herbs du (18) in store (?) (ka-a-ra).

(19-20) Total: 99 gur 280 qu of grain royal; (21-2) Total: 5 gur 176 qa of gu (and) wheat (23) is the amount in stock. (24) From its midst (25) bur-u mina  $bur + \frac{1}{3} + \frac{4}{18} + \frac{1}{72} yan$  (i.e. 12 gan 1025 šar), (col. ii,

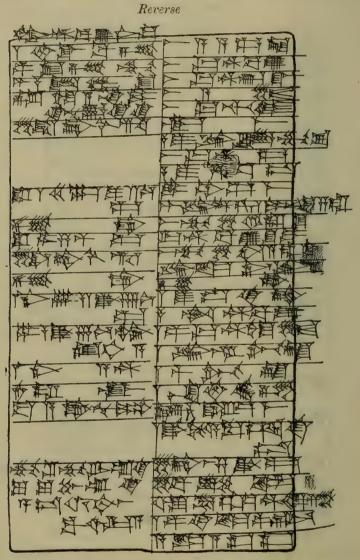
1. 1) the grain of its cultivation (2) (is) 18 gur 225 qa. (3) 692 men for 1 day, (4-5) their hire is 18 gur 96 qa—(6) (these are) the hired men; (7-8) 70 less 1 plough-oxen for 1 day, (9-10) their hire is 19 gur 150 qa. (11) Field of Abdi<sup>1</sup>: (12) 4 gan 900 šar, (13-14) the grain of its



cultivation is 6 gur 225 qa. (15) 187 men for 1 day, (16) 12 plough-oxen for 1 day, (17–18) their hire is 8 gur 176 qa. (19) The field of Sagama—(20–1) the pay of its hired oxen and hired men (22) he has guaranteed: (23) 1 gur 120 qa the payment for the hired oxen, (24) Lu-uru-ki, son of

<sup>1</sup> Or "field of Eški", or "field of the city Eš".

Bazigi; (25) 1 gur Lu-melam; (26) 1 gur Lugal-ubduga. (Rev. i, 1) 1 gur Aa-kalla, (2) 1 gur Sur-Bau. (3) 1 gur Sur-Nun-gaia. (4) 1 gur Atu. (5) 1 gur Matilum, (6) husbandmen. (7) 150 qa Lu-šaga-mu-zu. (8) 1 gur Sur-Lama. (9) 150 qa Habdu. (10) ox-tenders. (11)



2 gur Lu-Ninni son of Enzara; (12) 1 gur for the distributor of the grain-food, (13) Sur-Bau the tonsure-cutter; (14) 1 gur for the distributor of the karra-grain, (15) Lu-ka-ni the man, (16) has been removed. (17) 100 qa this city, (18) 120 qa Ura-Bau; (19) 80 qa Sur-Nintu;

(20) 60 qa Lu-ma-gula; (21) 60 qa Maś-gula; (22) 60 qa En-śag-azag-gi; (23) the nourishers of the people. (24–5) 110 qa gin id Nina ki gin (? "the woman going to the Nina-canal"). (26) 1 gur 290 qa is their grain, (27) the nourishment for the month Dim-kua (28) and the month Izin-Dungi. (29) 80 qa the subscription of the seer, (30) has been requisitioned, (rev. ii, 1) certifier: Bau-du-ku. (2) 60 qa the sustenance of Bazi; (3) official: Ê-zi-mu; (4) 2 gur 120 qa the wage of the brickmaker (?), (5–6) seal of Nin-a-na son of Kinunir-ki, (7) authorized.

(8-9) Total: 86 gur 92 qa (10) withdrawn; (11) total: 4 gur 250 qa (12) authorized, (13) taken away. (14-15) Balance (lalli) 8 gur 238 qa; (16-17) 5 gur 176 qa salt (and) spices (18) in addition (lalliam). (19) Allowances made (nig-lag-ša). (20) Bâga, superintendent of the oxen.

(21-4) Year (the king) ravaged Simurru<sup>m</sup> (and) Lulubu<sup>m</sup> for the 10th time less 1.

The two totals of 99 gur 280 qa and 5 gur 176 qa (obv. i, 19-22) are made up of the items in lines 1-18 in that column as follows:—

The items totalled in lines 21-2 are apparently in lines 10-13—

Total in line 21:

Gu-gal, še-lu, and zizi-nealum (ll. 10-13) are therefore all classed as gu and še-lu, whilst the remaining products, še-harra-ĉa, še-kurra, še-terâ, še-kura, "mountain grain," and RIgarG-DU, come under the heading of še simply (obv. i, 1-9, 14-17, 19-20).

The second column of the obverse gives the amount of the expenditure in connexion with certain fields, including the hire of labourers, etc., and oxen. The amounts are as follows:-

Ox-food (har-gud)			18 gur	225 qa
Wages of 692 men			18 ,,	96 ,,
Hire of 69 oxen .			19 ,,	150 ,,
Ox-food (Abdi's field)			6 ,,	225 ,,
Hire of 187 men and	12	oxen	8 ,,	176 ,,
Lu-uru-ki's oxen .		•	1 ,,	120 ,,
Lu-melam and 6 other	rs		7 ,,	
Lu-šaga-mu-zu .		•		150 ,,
Sur-Lama	٠		1 ,,	
<u>H</u> abdu		•		150 ,,
Lu-Ninni			2 ,,	
Sur-Bau			1 ,,	
Lu-kani		•	1 ,,	
Total (rev. ii, 8)			86 gur	92 qa

The next total sums up the amounts in rev. i, 16-25, and is contained in line 26: 1 gur 290 qa.

This, added to the further items in rev. i, 29, 30, and ii, 1-4, gives the total in rev. ii, 11: 4 gur 250 qa, but the # in line 3 has to be regarded as a title, and not as the character for 20 qa.

The 86 gur 92 ga in rev. ii, 8, deducted from the 99 gur 280 ga in obv. i, 19, leave 13 gur 188 ga, and deducting from this, again, the total of 4 gur 250 qa given in rev. ii, 11, we have the balance of 8 gur 238 ga entered in line 14 of the same column.

The further overplus of salt and herbs (?) in lines 16-17, 5 gur 176 qa, is the same as the total of gu še-lu in lines 21-2, col. i, of the obverse. Mun and  $GA + A\dot{S} =$ 

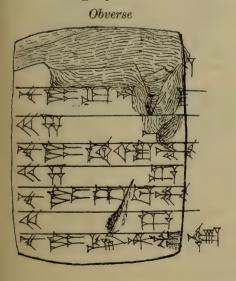
Semitic  $kas\hat{u}$  (rev. ii, 16–17) would therefore seem to be synonyms of  $gu \, \check{s}e\text{-}lu$ .

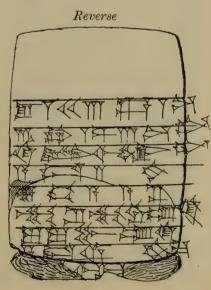
It is noteworthy that the two distributors of the produce or food (col. i of the rev., 12 and 14) are indicated by mu, generally translated "cook" or "baker", but these renderings, if correct, are probably secondary ones. And here it may be noted that the name of the character, mu-haltimmu possibly has nothing to do with the Aramaic nahtom, "baker," but is simply two values or meanings of mu combined, to distinguish it from some other character having the name of mu.

The months Dim-kua and Izin-Dungi were the 6th and 8th of the Babylonian year, corresponding with August-September and October-November, according to the common identifications.

# 23 (4b). Dungi, date 47a.

Unbaked; 49.5 mm. high by 35.5 mm. wide; obverse seven out of an original nine lines of writing, reverse and edge below nine lines. The upper part of the obverse (=lower part of the reverse) is damaged by fractures, whereby the first two lines of the former, and part of a line on the edge below the latter, are wanting. Colour grey.





(1) [Û-nimin guruš, (2) gara-bi gi qa-t]a, (3) nu-banda Sur-d-[Ba-u?]; (4) niš-ia g[uruš], (5) nu-banda Gu-û-mu; (6) niš-lama guruš, (7) nu-banda Ab-ba-

mu; (8) niš guruš, (9) nu-banda Lu-d. Nin-šah.

(10) Šu-nigin gi šuš niš-eš guruš gi qa (11) gara-bi gi šuš niš-eš qa-ta, (12) ki Lugal-alima-ta, (13) a-du mina-kam. (14) Iti Amar-a-a-si, (15) mu Si-mu-ru-um ki (16) Lu-lu-bu-um ki (17) a-du û-lal-gi-kam-ma (19) [b]a-hula.

[14 men, their food 1 qa each], ganger: Sur-[Bau]; 25 men, ganger: Gu-û-mu; 24 men, ganger: Abba-mu;

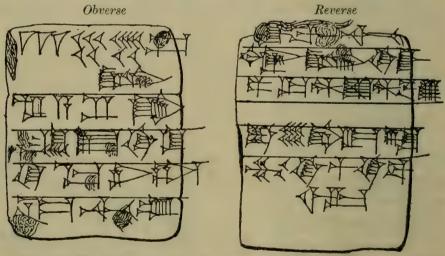
20 men, ganger: Lu-Nin-šah.

Total: 83 men at 1 qa (each), their food is 83 qa, from Lugal-alim, the second time. Month Amar-aasi, year (the king) ravaged Simuru<sup>m</sup> (and) Lulubu<sup>m</sup> for the tenth time less 1.

The first two lines are restored in accordance with the total given in line 10.

24 (9). 49th date of Dungi.

Unbaked; 45 mm. high by 35 5 mm. wide, obverse six lines in five cases, reverse six lines in five cases, the third and fourth divided from each other by a space.



(1-2) Eš šuš ninnû še gur lugala (3) ma a-si-ga (4) Nipriki-ku (5) ki Ma-ni-ta (6) Reš-ti-um (rev. 7) šu-ba-ti (8) Gir: Lugal-ki-gala (9) pa Sur-d-Iši-d-Ba-u

(10) Iti Še-il-la (11) mu Ki-maški ba-hul.

230 gur of grain royal, by the ebb-tide ship to Niffer, from Mani, Rêštium has received. Official: Lugal-kigala; secretary: Sur-Iši-Bau.

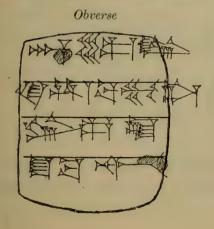
Month Še-illa, year he ravaged Kimaš.

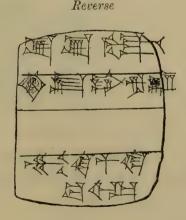
The "ebb-tide" boat was probably one used when the river was low, and was possibly of shallow draught. To all appearance in this case it went from Lagas to Nippur. I have transcribed the name of the receiver as Réštium in consequence of its Semitic appearance. Among other Semitic names may be noted Šarrum-ili, "the king is my god"; Matimum: Pî-ša-hali, "word of the seer (?)"; Ahi-milum, "my brother is the flood (?)"; Nuhalum, "palm-tree (?)"; Tâbum, "the good"; Addubani, "Hadad has created (him)"; Matini, Abzalum, etc. (Amherst Tablets, pp. 76, 78, 120, 145, 180, 183, 186). See also No. 9, l. 6 above.

The name Lugal-kigala occurs in Reisner's Tempelurkunden, 16416, rev. 19. Sur-Iši-Bau occurs in three of his texts, but it is doubtful whether the same man is meant.

25 (6b). 49th date of Dungi.

Unbaked; 38 mm. high by 31 mm. wide, obverse four lines of writing in four cases, reverse four lines in three cases, with a blank space of one line between the second and third lines of the latter.





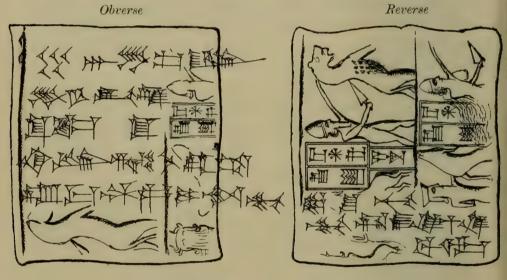
- (1) Eš-mina šuš še gur lugala (2) ki Ab-ba-mu-ta (3) Lu-kal-la (4) šu-ba-ti (rev. 5) su-su-dam (6) šag ê-ga-šur-ra.
  - (7) Mu Ki-maski (8) ba-hul.

 $3\ gur\ 120\ qa$  of grain royal from Abbamu, Lu-kalla has received as revenue within the storehouse.

Year he ravaged Kimaš.

# 26 (11). Dungi, 50th date.

Baked, envelope unopened; 50 mm. high by 44·2 mm. wide; obverse five, lower part of the reverse three lines of writing. The surface and edges are covered with impressions of the cylinder-seal of the scribe, Sur-Lama.





(1) Ninnû-eš še gur lugala (2) še nig-gal-la (3) zid-duga-ku (4) ki Lu-nam-tar-ra-ta (5) duba Sur-d-Lama dumu Ura-mu.

(6) Iti Šu-umuna (7) mu-uš-sa Ki-maš ki ba-hula.

53 gur of royal grain; grain-property for milling, from Lu-namtarra. Seal of Sur-Lama son of Ura-mu.

Month Tammuz, year after he ravaged Kimaš.

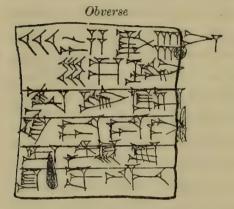
Sur-Lama's cylinder-seal did not show the common design of the owner presented to his god, but the exceedingly ancient subject representing men struggling with animals. Beginning on the right of the inscription, the design shows a personage clothed in a tunic, wearing a kind of helmet upon his head, attacking a lion. The animal stands erect on his hind-legs, and has his back to the warrior, who holds him by the mane, and is about to pierce him at the shoulder, with the pointed but broad sword which he holds in his right. The animal's tail hangs downwards. Farther to the right, and apparently holding the lion, to prevent him from turning and attacking the warrior, is a Babylonian "bull-man" horned and ringletted. Though the body of this composite creature faces the lion, the face is turned towards the spectator. On the right of this is another group—a man clothed in a tunic, and wearing a flat hat broader at the top than round the head, struggling with an ibex. This last is rearing on its hind-legs, and has the muzzle pointed upwards so that the horns, curved forward at the tip, are directed downwards. To all appearance, the man's arm passes round the animal's neck, probably to strangle it.

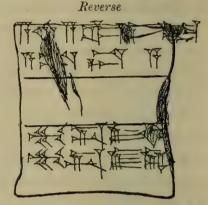
The inscription reads, as usual, downwards, and is in two columns, as follows:—

Numerous reproductions of cylinder-seals representing warriors attacking wild animals are given by Hayes Ward, *The Seal-Cylinders of Western Asia*, pp. 44-7, but none resemble this very closely.

#### 27 (10). Date 50a of Dungi.

Unbaked; 36 mm. high by 33 mm. wide; obverse six lines of writing in five cases, reverse four lines in two cases separated by a widish space.



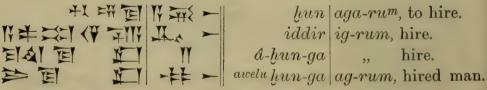


- (1) Ušu lama šuš ninnū-imina qa (2) še gur lugala (3) â lu hun-ga (4) ki Du-du-ta (5) Sur-d-En-zu (6) šu-ba-ti (rev. 7) a-šag a-sag zal-la (?) a-du-du-a.
  - (9) Mu uš-sa Ki-m[aš]—(10) mu uš-sa-bi.
- 30 gur 297 qa of grain royal, the wage of the workman, from Dudu, Sur-Enzu has received. The field of the flowing head-water (?) (where) the water runs.

Year after Ki[maš]—year after that.

In the first line, after  $\langle \langle \langle \rangle \rangle$ , are traces of the wedges of an erased character, suggesting that the scribe had begun to write  $\rightleftharpoons$  instead of  $\langle \langle \rangle \rangle$ , and inserted the right form after the erasure.

The reading *hunga* for [7] is indicated by the fragment 80–11–12, 106, reverse, from which I extract the following paragraph:—



 For  $\rightarrow$ , zala, with the meaning of  $ab\bar{a}lu$ , "to bring," see Reisner's Hymns, 88, rev., 13, 18, etc.;  $\rightarrow$  also means "to cross"  $(\hat{e}t\bar{e}qu)$ . Elsewhere a-sag appears as a kind of field-produce, and has the prefix zida, "meal."

### 28 (8). Reign of Dungi.

A roughly rectangular bulla of clay, shaped, also roughly, like a gable-roof (angle about 72°), 60.5 mm. in greatest length parallel with the ridge, 66.5 mm. measured at right angles therewith, thickness from the base to the top of the ridge 34 mm. The slope impressed with A-zida's seal is 37.5 mm. high, and that occupied by Dada's 40 mm. The ridge is slightly flattened in consequence of a strip of the middle of A-zida's cylinder-seal being impressed there. (The cylinder-impressions on the sloping surfaces are parallel with the ridge.)

The more interesting of the two cylinders is that of Dada, he having been one of the secretaries of king Dungi (about 2300 B.C.). The height of this is 32 mm., the length of the section impressed being about 48 mm. The inscription—6½ lines in one column—occupies the centre of the impression. On the right of the inscription is the figure of Dada, the owner, well impressed. He looks towards the right, and is led forward by a female divinity (in a flounced robe), who grasps his left wrist in her right hand. Only a portion of her head-dress and her right arm are seen. Dada is shown as a shaven priest, clothed in the usual long fringed robe reaching to the feet. His right shoulder and arm are bare, and his hand is raised to the level of his mouth in salutation to the deity whose image is impressed on the other side of the inscription. Whether there be any intention to produce a likeness of Dada or not is doubtful, but it is noteworthy that the type of his face is not Semitic, and possibly, also, not Sumerian, the nose being extremely pointed.

The seated deity on the left of the inscription was the extreme right-hand figure of the subject. He has a thickbrimmed hat, and was probably bearded. His right shoulder is bare, and his arm, bent at the elbow, is held forward, the hand holding a vase with a ring-handle, the corresponding handle on the left, if that existed on the original stone cylinder, being unimpressed. The deity holds the vase, between his fingers and thumb, by the base. He is clothed in a long flounced robe which covers his left shoulder. His left elbow touches the back of his seat, upon which it rests. The hand is uncovered, and is held just above the level of the deity's waist. One foot only—that nearest the chair—is impressed. The length of this is possibly somewhat exaggerated, but the indication of the ankle-joint shows that realistic detail was not neglected. The deity's seat is rectangular, and appears as a moulded frame divided into two panels by a central support, decorated at the top by a festoon-like curve on each side, in relief. The back of the chair, which is no higher than the deity's elbow, slopes outwards (to the right). The chair rests upon an engraved line, and the deity's foot upon a thinner line at a higher level. Behind the deity (between him and the inscription) is a standard terminating at the top in a lion, facing and walking to the left, the mouth open, and the tail curved upwards, forwards, and then backwards. The line upon which the lion rests is represented as sloping upwards, and there seem to be traces of some addition to the standard (a wedge-shaped (?) cross-piece) beneath the support of the animal. The inscription consists of six complete lines reading downwards, and extending nearly the whole width of the cylinder. Straight lines enclose and divide the lines of writing from each other, and on the extreme left there is the half-line completing the text, between the

main portion of the inscription and the lower part of the staff of the standard. The text of the inscription reads as follows:—

- 1. dingir Dun gi Dungi,
- 2. nitah kalag ga the powerful man,
- 3. lugal Uri ki wa king of Ur,
- 4. lugal an-ub-da-tabtab-ba king of the four regions,
- 5. Da da dup šara Dada, the scribe,
- 6. dumu Sur-dingir Dumu-zi-da son of Sur-Dumu-zida, 7. warad-zu his servant.

The identity of this Dada has still to be established—the name is far from being an uncommon one in the inscriptions of the period. His father's name, Sur-Dumuzida, means "servant of the god Tammuz".

The seal-impression on the other slope of the gable shows, on the right of the inscription, a shaven and robed priest similar to Dada, but somewhat shorter, and with the nose not so pointed. He, too, is being led forward by a divine attendant, the back outline of whose head-dress and flounced (goatskin) robe is visible. The design, however, is completed on the left-hand side of the inscription, where we see traces of the front of the robe of the owner of the cylinder, A-zida, and the whole of the flounced skirt of the introducer who leads him forward. Her left arm, as in other cases, was evidently covered with her robe, and her hand was raised, with a gesture similar to that of A-zida, in salutation to the deity. This last is seated on a rectangular panelled seat, the framework and the central support of which are both moulded, but the last has no decorative festoon-like curves on each side. The deity is bearded, and wears the horned hat of divinity, which fronts the spectator, notwithstanding that the face is profile. He wears a flounced (goatskin) robe, and his arms and hands occupy similar positions to those of the divine figure on the other side of the ridge, but his left hand is empty, the palm towards the spectator.

The seat has no back, and rests, with the feet of the deity, on a plinth. In the field, in front of the face of the god, is a goat or a goat-fish, emblem of Capricorn, and behind this another emblem of a doubtful nature. It is this cylinder which has been impressed again at the top of the ridge, where the body of the divine introducer, the deity (who there seems to be holding his long beard), the central portion of the inscription, and the traces of Â-zida's waist and back are also to be seen. The inscription of three lines, reading downwards, and occupying nearly the whole width of the seal, reads as follows:—

 $\hat{A}$  - zi - da  $\hat{A}$ -zida, dup -  $\check{s}ara$  the scribe,  $dumu\ Uru$ -uru son of Uru-uru.

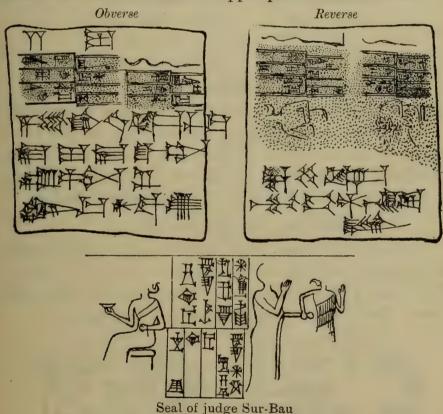
In addition to the seal-impressions, the base is of interest on account of the impression of the bag to which it was attached. Exactly how this was arranged is not clear, but one corner of the opening seems to have been passed over the other, and the clay, already sealed, or to be sealed, attached, with considerable pressure, so as to take the impression well, affixed at that point. The bag seems to have been made of reeds, more or less flexible, and perhaps somewhat flattened, their greatest diameter, when used, being about 9 mm. These were attached together by cords at intervals of about 1 cm. Three of these woven reeds are to be seen on one side, and two on the other, the angle where they meet being 45° to the ridge; and from that point were twisted cords, passed, longitudinally with the ridge, through the clay, as an additional protection and guarantee against the bag being tampered with. Numerous thumb-marks show that the clay was shaped up in the hands. Having served its purpose, the clay was removed, without being broken, from the bag to which it was attached, and baked. This apparently served as a record of the due delivery of the object in question. The bulla is in a perfect state of preservation. When first examined

the inscription on the Â-zida impression was covered with incrustation, but most of this has been removed by soaking the object in water.

It seems strange that there is no note stating what the bag contained.

#### 29 (12). Bûr-Sin, first year.

A baked clay tablet, probably cased, 45 mm. high, 41.6 mm. wide, greatest thickness 24 mm., average thickness at edge, 13 mm.; obverse five, lower part of reverse three lines of writing. Impressions of the issak's cylinder-seal in the space between the first and second lines of the obverse and the upper part of the reverse.



- (1) Mina šuš udu (2) zi-ga zabar-ku (3) ĉ udu ĉ-gala-ta (4) duba issaga (5) gir Sur-d-Ba-u.
  - (6) Iti Dim-kua (7) mu Bûr-d-Sin (8) lugala.
- 120 sheep the accountant (?) has taken from the sheep-house of the palace. Seal of the city-chief. Certifier: Sur-Bau.

Month Dim-kua, year of Bûr-Sin, the king.

Reisner suggests "dog-keeper" for zabar-ku, but this was expressed by sib ur-ku. The context seems to require some such meaning as "controller", "accountant".

This text apparently records an important delivery of sheep, as is attested by the fact that the reigning chief or iššaku has impressed his seal. The design thereon seems to have been the common one showing the owner of the cylinder led before a seated deity. There is an imperfect inscription in two columns, which reads as follows:—

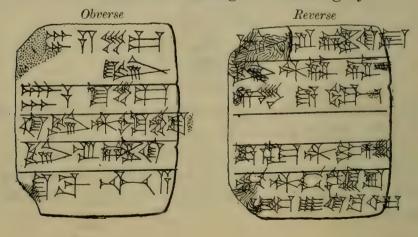
 $egin{array}{llll} d.Dun &- gi & lugal an-ub-[da-] \\ nita kalag-ga & tabtab - [ba] \\ lugal & Ur &- Sur - d\cdot[Ba - u?] \\ & & di - [kud?] \\ iki &- wa & warad &- [zu] \end{array}$ 

(Col. i) Dungi, the powerful man, king of Ur, (col. ii) king of the four regions, Sur-Bau, the judge, his servant.

This seal is impressed on the envelope of No. 22 in vol. i of the Amherst Tablets (see p. 43) and is also published by Radau in his Early Babylonian History, p. 251, from tablet No. 61 in the Hoffmann Collection.

30 (7b). Bûr-Sin, second year.

Unbaked; 40.5 mm. high by 34.5 mm. wide; obverse six lines of writing in five cases, reverse six lines in four cases, with a blank case between the third and fourth lines. Left-hand corners damaged. Colour grey.



- (1) . . -åš eš šuš še gur (2) lugala, (3) imina mina šuš qa zid še gur (4) ki Lu-d. Nin-Gir-su (5) Lu-Ma-ganki (6) šu-ba-ti-a. (7) [L]u-Ma-ganaki-gi (8) Lu-dingir-ra-ra (9) gi-e-dam.
- (10) Iti Izin-d. Dumu-zi, (11) mu d. Bûr-d. Sin (12) Urbil-lumki ba-hula.

[1?]6 gur 180 qa of royal grain, 7 gur 120 qa of meal, from Lu-Nin-Girsu, Lu-Magan has received. Lu-Magan to Lu-dingira will return (it).

Month Izin-Dumuzi, year Bûr-Sin ravaged Urbillum.

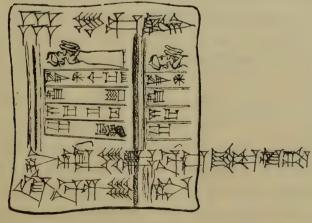
The a at the end of  $\check{s}ubatia$  would seem to replace the postposition -ta generally found after the name of the payer or lender of the produce.

Apparently the amounts were to be returned to another person, unless Lu-dingira, "the man of the god," replace Lu-Nin-Girsu, "the man of the god Nin-Girsu," as is possible.

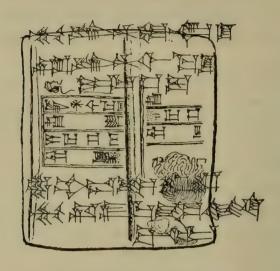
#### 31 (13). Bûr-Sin, date 2a.

Baked case-tablet, envelope unopened; 44.5 mm. high by 41.2 mm. wide; obverse three, reverse six lines of writing. Both sides, as well as the edges, are impressed with the cylinder-seal of the scribe Lu-Šimaku.





#### Reverse





(1) Aš še gur lugala (2) ni-duba tir-ba giš-bil-la-ta (3) ki Ba-zi-ta (4) mu Lu-d-Nin-šaḥa-ku (5) duba Lu-d-Ši-ma-ku (6) dumu Sur-giš gigir.

(7) Iti Gud-du-ne-mu-mu, (8) mu uš-sa Ur-bil-lum<sup>ki</sup> (9) ba-hula.

6 gur of royal grain from the storehouse of the reedthicket plantation, (received) from Bazi in the name of Lu-Ninšah. Seal of Lu-Šimaku, son of Sur-gigir.

Month Guddu-nemumu, year after (Bûr-Sin) ravaged Urbillu.

The cylinder-seal on the surface and edges shows its owner led into the presence of his goddess by a divine attendant. The last-named wears a flounced robe and a horned hat. In the rear is a female figure in a pleated robe and horned hat, raising her hands in prayer or adoration. The four-line inscription reads as follows:—

 $Lu - d \cdot Si - ma - ku$  Lu-Simaku, dup - šara the scribe,  $dumu \ Sur - gi \ gi gir$  son of Sur-gigir,  $sag - guru \ (?)$  the store-keeper  $\ (?)$ .

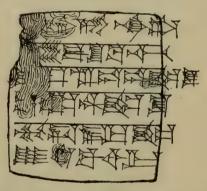
The cylinder-seal was provided with double-moulded ends (discs), which are impressed deeply in the clay.

32 (5b). Bûr-Sin, date 2a.

Unbaked; 36 mm. high by 32 mm. wide; obverse seven lines of writing in five cases, reverse six lines in five cases. Lines 4–7 of the obverse and 1–4 of the reverse are damaged by a break and flakings-off.







- (1) Gi šuš še gur lugala, (2) ma Lu-gi-an-na (3) û Sur-zikum-ma-ta. (4) Ušu gur (5) [ma] Sur-duna-ta, (6) [ni]-duba tir-ba (7) giš-bil-la-ta, (8) [ki] Lu-gi-na-ta (9) [A]-tu šu-ba-ti (10) š[u-u]ra ma-du-du-ne-šu (11) Iti Izin-d-Ne-gun, (12) mu uš-sa Ur-bil- (13) lumki ba-hula.
- 60 gur of royal grain, by the ship of Lu-gi-anna and Sur-zikumma. 30 gur by the ship of Sur-dun, from the storehouse tirba-gišbilla, Atu has received from Lu-gina (as) freight for the sailors. Month Izin-Negun, year after (the king) ravaged Urbillum.

In the preceding text (No. 31) I have tentatively rendered tirba-gišbilla by "of the reed-thicket plantation".

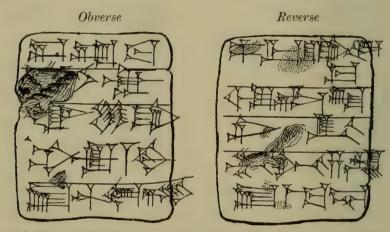
With the exception of line 10, all the restorations may be regarded as extremely probable, if not certain.

Provisions by the ship of Lu-gi-anna through Lu-gina are mentioned in Reisner's No. 116, ii. Sur-zikumma is a common name.

According to Reisner's No. 161, v, 23-4, Atu (l. 9) was the son of the "great sailor" (madudu gala, "great shipfarer"), probably the chief officer aboard a Babylonian vessel.

### 33 (15). Bûr-Sin, third year.

Unbaked; 40 mm. high by 32.6 mm. wide; obverse and reverse five lines of writing in four cases each. A portion of the second line is wanting, and in the break is the impression of a cord. In the side at this point is a hole into which another end of the same seems to have passed.



- (1) Ga-dub-ba (2) . . . nig-ša (3) gir se-ga (4) gud apin gia-kam (5) ê d-Dun-gi (6) pa Sur-šu-ga-lam-ma (7) û Al-la (8) ni-gala.
  - (9)  $Mu\ gu$ -za d-En- (10) lil- $la\ ba$ -dim.

Tablet-label of the work of the superintendent of the oxen of the first watering-machine of the temple of Dungi. Secretaries: Sur-šu-galamma and Alla. Filled.

Year (Bûr-Sin) made the throne of Enlilla.

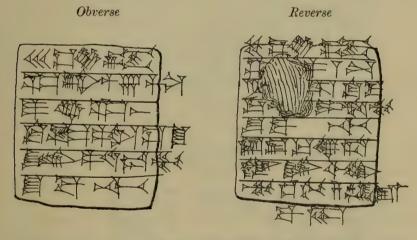
This text is one of a numerous class, and much difference of opinion exists as to their real nature. Langdon reads the first word as *pišan dubba*, "basket of tablets," a meaning which would likewise seem to fit,

as these documents might refer to the work done—i.e. how many turns of the wheel had been made, little buckets filled in the process, or the like. No records of this nature, however, would seem to have been found as yet. That published in Amherst Tablets, vol. i, p. 198 (No. 121), accepting this rendering, would read:—

"Basket of tablets—lists of grain of the page Bazi son of Nadi. It is filled. Year he invested the lord (priest) of Nannar-kar-zida."

34 (8b). Bûr-Sin, fourth year.

Unbaked; 34 mm. high by 29.5 mm. wide; obverse six lines of writing in as many cases, reverse and edges nine lines in eight cases. Colour grey. Lines 2-4 of the reverse damaged, probably when the tablet was excavated.

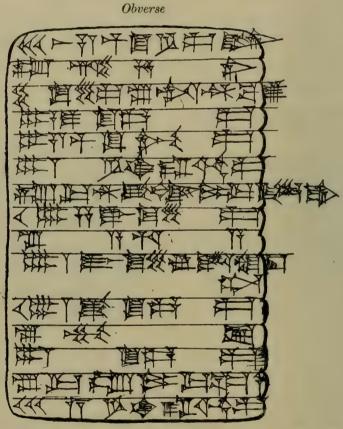


- (1) Ušu giš šum gaza, (2) saga-bi û-imina-bar qa; (3) ušu qa šum sag aš, (4) sa-dug issaga-šu, (5) Lugal-sig-ĉa-mu (6) šu-ba-ti.
- (7) Nimin giššum gaza (8) saga-bi niš-gi qa (9) nig ...-ab silim-ma (10) Sur-d [Lama] dumu Ura-mu, (11) šu-ba-ti. (12) ura ė Sur-duna-ta (13) Gir Lugalalim. (14) Mu gišgu-za d En-lil-la (15) ba-dim.
- 30 cut šum-plants, their total (weight)  $17\frac{1}{2}$  qa; 30 qa šum, single head, periodical gift for the mayor, Lugal-sig- $\hat{e}a$ -mu has received.

40 cut šum-plants, their total (weight) 21 qa, a peace-[offering (?)], Sur-[Lam]a, son of Ura-mu, has received. From the reception-hall of Sur-dun's house. Certifier: Lugal-alim. Year (Bûr-Sin) made the throne of Enlilla.

#### 35 (14). Bûr-Sin, 3a =fourth year.

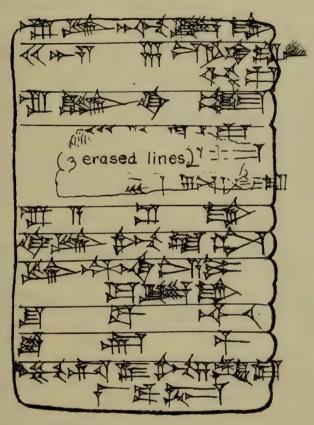
Large baked tablet 81 mm. high by 52.5 mm. wide; obverse fifteen, reverse twelve lines of writing. Between the fourth and fifth of the latter are traces of three lines which have been erased.



(1) Ušu-aš eš šuš û qa zid-gar gur lugala (2) duba Nam-ḥa-ni. (3) Nimin zid-še gur ma Ura-d-Ba-u. (4) š mina šuš ušu qa zid kala gur; (5) ia eš-šuš-û qa zid gu gur; (6) âš gi-šuš qa gar-ḥar-ra šeg gur (7) duba Sur-d-Gal-alim dumu Sur-šag-ga. (8) Û-ussa lama-šuš-nimin qa zid-še gur (9) ma A-hu-a. (10) Ussa

gi-šuš nimin qa zid-še ma â nin giš-ta. (11) Û-imina gi-šuš-ninnû qa zid-kala gur (12) ma Mu-su. (13) Åš gi-šuš qa zid-kala gur (14) ma Sur-mesi dumu Sur-sak-kud. (15) Ušu-lal-gi gar-ḥar-ra šeg gur,





- (16) ma Lu-bal-šag-ga. (17) Niš-mina eš-šuš-âš qa gar-ḥar-ra (18) šeg gur, (19) ma Lugal-ki-aga.
- (20) Ma a-si-ga (21) ki Lu-gu-la-ta (22) Lu-d-Na-ru-a dumu (23) Sur-šag-ga (24) šu-ba-ti. (25) Iti Gan-maš, (26) mu-uš-sa gu-za d-En-lil- (27) la ba-dim.

#### Translation, obverse and reverse

(1) 31 gur 190 qa of royal meal-food; (2) seal of Namhani. (3) 40 gur of wheat-meal, ship of Ura-Bau. (4) 6 gur 150 qa of fine meal; (5) 5 gur 190 qa of gu-meal; (6) 6 gur 60 qa of excellent harra-food;

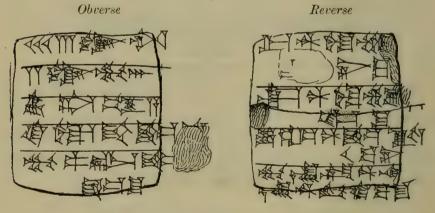
(7) seal of Sur-Gal-alim, son of Sur-šagga. (8) 18 gur 280 qa of wheat-meal, (9) the ship of Ahua. (10) 8 gur 100 qa of wheat-meal, the ship by hire of nin-giš. (11) 17 gur 110 qa of fine meal, (12) the ship of Musu. (13) 6 gur 60 qa of fine meal, (14) the ship of Sur-mesi, son of Sur-sakkud. (15) 30 less 1 gur of excellent harrafood, (16) the ship of Lu-bal-šagga. (17–18) 22 gur 186 qa of excellent harra-food, (19) the ship of Lugal-kiaga.

- (20) The down-stream ships (which) (21) from Lu-gula (22) Lu-Narua, son of (23) Sur-šagga, (24) has received.
- (25) Month Gan-maš, (26) year after (Bûr-Sin) made the seat of the god Enlilla.

The three erased lines on the reverse apparently refer to meal and *harra*-food belonging to another month.

# 36 (9b). Bûr-Sin, fourth year.

Unbaked; 34 mm. high by 32 mm. wide; obverse and edge six lines of writing in five cases, reverse and edge eight lines in four cases. Broken across, and the edges somewhat chipped. Colour grey.



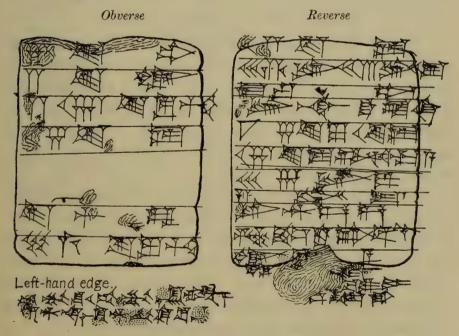
(1) Ušu-eš bib (2) mina anšu mu eš (3) azaga-ta sa-a (4) ki dam-gare-ne-ta (5) mu šabra-ne- (6) ne-šu (7) Sur-d-Nin-Gir-su (8) ni-ku (9) uru d-Nin-Gir-su- (10) ka-šu. (11) iti Izin-d-Ne-gun, û (12) û ba-ni (13) mu en maḥ an-na (14) en d-Nannara ba-tug.

33 asses, 2 asses of 3 years, bought for silver from the agents. In the name of the seers, Sur-Nin-Girsu has acquired (them) for the field-labourers of Nin-Girsu.

Month Izin-Negun, day 10, morning, year (the king) invested the supreme lord of Anu (as) lord of Nannar.

#### 37 (16). Bûr-Sin, fourth date.

Unbaked; 48.5 mm. high by 38.6 mm. wide; obverse, six lines of writing (a space between lines 4 and 5); reverse, eleven lines; edge below, three lines; left-hand edge, two lines. Damage to the tablet renders lines 1 and 17–20 incomplete. There are traces of corrections in line 8, and lines 9 and 14 seem to have been inserted after the rest of the text was written.



- (1) Ia su gud (2) mina su anšu (3) mina šuš û-imin su udu maš (4) û-ia su sila.
- (5) su-bar-ra (6) ninnū-lal-gi su udu maš (7) û-mina su sila (8) ušu-mina lu-man, eš lu-man sila (9) ê uru-ta (10) Lu-Lagaš ki (11) Gi-šuš-ia su udu û su sila (12) û-ia su sila Al-hul-a (13) ušu-âš niga-udu (14) mina niga

sila(15) Lu-d. Kal-kala (16) nam-erima-bi ba-kud (17) Gir Un (?)- . . . -a (18) gir . . . -ku (19) . . . -Ba-u dumu (20) [S]ur-šag-ga (21) [Iti] Mu-šu-du mu en maḥ-me (22) en an-na en d. Nanna ba-tug.

5 ox-hides, 2 ass-hides, 137 lamb-skins, 15 ewe-skins.

Detached skins: 50 less 1 lamb-skins, 12 ewe-skins, 32 fatlings, 3 fatling ewes, from the temple of the city, Lu-Lagaš (the Lagašite). 65 sheep-skins, 10 ewe-skins, 15 ewe-skins, Al-hula. 36 fatling-sheep, 120 fatling-ewes, Lu-Kalkala. He has removed their ban. Agent: Un(?)-..-a, agent:...-ku, [agent:]...-Bau, son of [Su]r-šagga.

Month Mu-šudu, year (the king) invested the supreme great lords—the lord (?) of Anu (and) the lord of Nannar.

Line 1. Instead of "5", "300" (60 × 5) is possible.

Line 2. Instead of "2", "120" is possible.

Judging from line 5, the hides and skins were sold whilst still on the animals, as it is here stated expressly that the 49 lamb-skins mentioned in line 6 were detached.

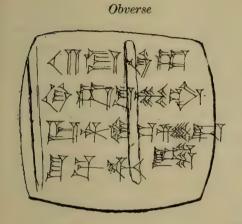
In line 8 the character was seems to be the same as and was and word "fatlings", probably "unshorn sheep", etc., would be preferable.

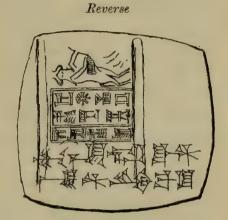
Nam-erim kuda (l. 16) is rendered in Semitic Babylonian by mamitum tamû, "to pronounce an incantation." This probably refers to the sheep only, and would be for the purpose of removing any curse or ban which may have been placed upon them. Freed from evil influences, it was naturally supposed that they would be "fat and well-liking"—prolific, also, and with good fleeces.

### 38 (10b). Bûr-Sin, fourth year.

Unbaked; 40 mm. high by 41 mm. wide; obverse four lines of writing, reverse two. The left-hand portion of both sides is impressed with the cylinder-seal of the

receiver, with its disc-mount at each end (top and bottom). Colour grey.





- (1) Û-mina ma-na urudu, (2) ki Ab-ba-mu-ta, (3) Sur-d-Nin-giš-zi-da-de (4) šu-ba-ti.
  - (5) Mu en mah gal ana (6) en d-Nannar ba-tug.

12 mana of bronze, from Abba-mu, Sur-Nin-giś-zidade has received.

Year (the king) invested the supreme great lord of Anu (as) lord (priest) of Nannar.

The cylinder-seal is impressed twice only—once on each side—so that there is not much chance of completing the wanting details; especially, also, as the scribe had to sink the raised disc-mounting deeply into the clay before the inscription, with the design accompanying it, could be made visible. The traces of the names read as follows:—

$$\left. egin{aligned} Sur-d\cdot Nin-giš-\ zi-da-de \end{aligned} 
ight\}$$
 Sur-Nin-giš-zidade,  $dumu$   $\hat{A}$ -zi- $da$  son of  $\hat{\mathbf{A}}$ -zida.

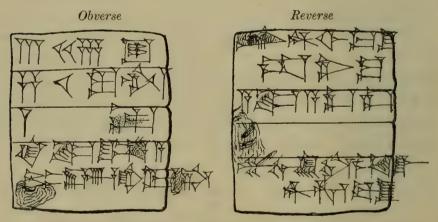
The design seems to show, on the right, a bull-man overcoming an animal, and on the left a seated deity. This implies that it consisted of a double subject, the bull-man group and the owner of the cylinder led into the presence of his god.

Another cylinder bearing the name of Sur-Nin-giš-zidade, son of Â-zida, is that impressed on No. 46, which is dated some years later (second year of Šu-Sin). Though the design and the inscription seem to be the same, the gem itself is clearly a different one, as the later tablet bears no trace of the disc-mounting. Objects of this kind, it is needless to say, were often lost, or mislaid for a time, and needed replacing. In favour of the identity of the individual is to be noted that both documents refer to copper or bronze.

The wedges of the first two lines are doubled, implying that the scribe had a defective stilus—they seem to become clear with the divine name in Sur-Nin-giš-zidade, at which point he probably recut it.

#### 39 (17). Bûr-Sin, 5th year.

Unbaked; 38.75 mm. high by 34 mm. wide; obverse five lines of writing in four cases, reverse five lines in three (a blank case between the third and the fourth lines). Colour grey.



- (1) Êš šuš nis-âš laḥar (2) lama šuš û udu-nitaḥ (3) gi šuš sila (4) ki Gu-de-a (5) dumu Un-ila-ta (6) Lud-Si-ma-ku- (7) ab ni-ku (8) a-ka-a-ga-ga.
  - (9) Mu en unu-gala d.Innanna ba-tuga.

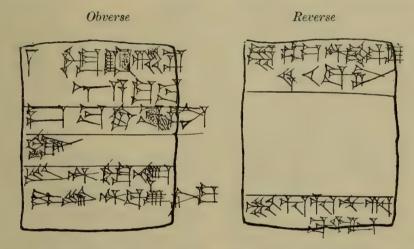
206 cattle, 250 sheep, 60 ewes, from Gudea, son of Un-ila, (which) Lu-Šimaku held, has been requisitioned.

Year he invested the lord (priest) of Ištar's great festival-hall.

The Gudea mentioned in line 4 is naturally not the patesi (iššaku) of that name, hence, in all probability, the indication of his parentage.

#### 40 (18). Bûr-Sin, 7th year.

Unbaked; 40 mm. high by 32.5 mm. wide; obverse six lines of writing in four cases, reverse four lines in two cases, with a wide space before the last line. Colour grey.



- (1) Gi šuš Nin-zag-gi-si (2) lal-a ub-ba (3) giš-ba šub-ba-ta (4) gir (rest of line blank) (5) Lu-d-Nin-šaḥ (6) dumu Lu-d-Ba-u ni-ku (rev. 7) iti Izin-d-Ne-gun (8) û û-ba-zal.
  - (9) Mu Hu-hu-nu-ri (10) ba-hula.
- 60 (qa) (of some kind of produce) for Nin-zaggi-si, weighed (and) sealed, from the amount distributed; certifier: (blank), Lu-Ninšah, son of Lu-Bau, holds. Month Izin-Ne-gun, day 10th.

Year (Bûr-Sin) ravaged Huhunuri.

To all appearance this is an extract from a longer inscription, hence the absence of the designation of the substance supplied. The name of the recipient, Ninzaggi-si, is evidently that of a woman, and analogous in

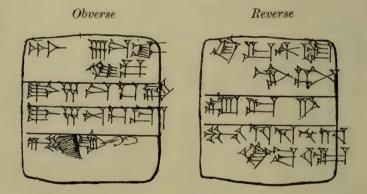
form to that of En-zaggi-si and king Lugal-zaggi-si. Also En-šag-azag-gi, No. 22, rev. col. i, line 22, above.

The first character of the second line I have read as , lal, one of the meanings of which is "to weigh".

Giš-ba šubba occurs in Reisner's Tempelurkunden aus Tel-loh (text 16, i, 16), but the column where it occurs seems to be imperfect. For Lu-Ninšah, son of Lu-Bau, see No. 130 of the same work, which refers to amounts of silver; also No. 148, where he receives from Lu-igi-šagšag 130 qa of some produce of which the name is lost.

### 41 (19). Bûr-Sin, 7th year.

Unbaked; 31.5 mm. high, 29 mm. wide; five lines of writing in four cases on the obverse, and five in three cases on the reverse. Colour grey.



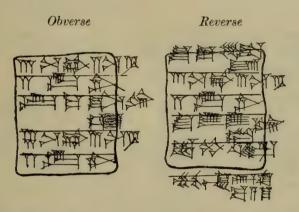
(1) Èš ussa qa ka- (2) lum gur, (3) ninnû-ia qa giš-geštin, (4) mimin-ia qa giš-ma-a (5) zi-ga (6) ki Sur-d. Nin- (7) muka-ta (8) Duba Sur-gara. (9) Mu Ḫu-ḥu-nu-ri (10) ki ba-ḥul.

3 gur 8 qa of dates; 55 qa of grapes; 45 qa of figs (?); have been removed. (Received) from Sur-Nin-muk. Seal of Sur-gara. Year (the king) ravaged Huḥunuri.

Giš-geštin in line 2 apparently means, in reality, "vine," but that seems to be hardly possible, as grapes would be the more likely. Nevertheless, vine-leaves are used in the Nearer East in cookery.

#### 42 (20). Bûr-Sin, 8th year.

A small imperfectly-baked tablet, 25.5 mm. high by 21 mm. wide, obverse six lines of writing in five cases, reverse and edge below nine lines of writing in six cases. Colour reddish grey.



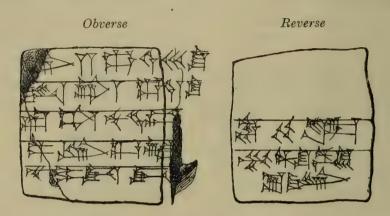
- (1) Eš qa kaš, mina qa gar (2) mina gin zal, (3) Ib-ku-ša lu (4) giš-[ku]. (5) Ia qa kaš, eš qa gar, (6) mina gin zal, (7) Šu-e-li (8) sukkal. (9) Eš qa kaš, eš qa gar, (10) mina gin zal, (11) Šu-u-u lu (12) rim. (13) Iti Dim-kua, (14) mu en Gurudugki (15) ba-a-tug.
- 3 qa of drink, 2 qa of food, 2 gin of oil, Ibku-ša, the retainer (?). 5 qa of drink, 3 qa of food, 2 gin of oil, Šu-eli, the messenger. 3 qa of drink, 3 qa of food, 2 gin of oil, Šu-uu, the courier. Month Dim-ku, year he invested the lord (priest) of Êridu.

Texts of this class are numerous, and rarely give any interesting details. As those referring to allowances for people travelling record their object, it seems probable that the present inscription gives details of the allowances granted to employees at some stated place, and not actually on the road. The three persons named, however, bear the same titles as those commissioned to make journeys.

In many of these texts the chief interest lies in the names, which are often rare. In the present text the first, *Ibku-ša*, is Semitic, whilst the other two are Sumerian.

# 43 (21). Šu-Sin, 1st year.

Baked; 33 mm. high, 30 mm. wide, obverse five lines of writing in as many cases, reverse three lines in two cases. Colour dark (blackish) grey.



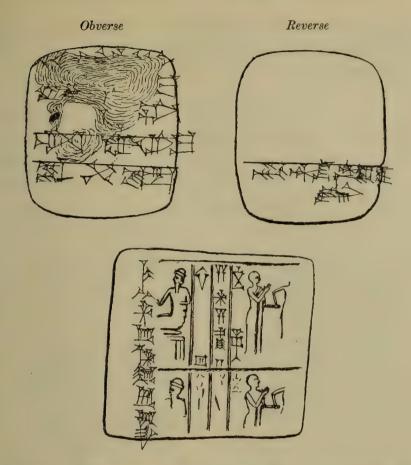
- (1) [Lal?]-li mina guruš û ušu-šu (2) â-bi gi šuš guruš û gia-šu (3) uru-ta nu-ê. (4) Pa Lu-kal-la, (5) nu-banda Da-da.
  - (6) Iti Dim-kua, (7) mu d.Šu-d.S- (8) in lugala.

A balance (?) of 2 men for 30 days, their pay, 60 qa (per) man for each day, has not left the city. Notary: Lu-kalla; superintendent: Dada.

Month Dim-kua (6th month), year Šu-Sin (became) king. For the restoration of the first group as lalli (Y), see Reisner's Tempelurkunden, No. 174, rev., lines 10, 11. The people who, in that inscription, "had not left the city," were the two superintendents.

# 44 (22a and 22b). Šu-Sin, 1st year.

Imperfectly baked, 36.5 mm. high by 31.5 mm. wide, obverse five lines of writing (four of them very mutilated), reverse two (the date). This document is accompanied by the reverse and portions of the edges of its envelope (44 mm. high, 41 mm. wide), inscribed with the date (one line), and impressed with the cylinder of the scribe, in this case apparently a herdsman.



(1) . . . (2) ru . . . ba (or zu) (3) . . . -ta (4) Uradam ni-ku (5) Iti Dim-kua.

(6) Mu d.Šu-d.Sin (7) lugala.

. . . from . . . Ura-dam has received. Month Dim-kua (6th month).

Year Šu-Sin (became) king.

The cylinder impressed on the envelope shows Ura-dam led by a divine attendant into the presence of the deity whom he worshipped (see No. 28, and pp. 28, 29, 31, 46, 69). As usual, the subject is divided on account of the desire to show the inscription prominently. This reads as follows:—

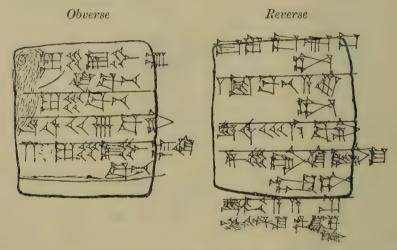
Ura - dam dumu d. Dumu-zi-lugala (?) utul Ura-dam, son of Duma-zi-lugala, the shepherd.

The name Ura-dam is a rare one, and only once occurs in Reisner's *Tempelurkunden* (154, II, 29).

The year and month are the same as in No. 43.

# 45 (23). Šu-Sin, 1st year.

Unbaked; 33.5 mm. high by 30.5 mm. wide, obverse six lines of writing in four cases, reverse and edge below nine lines in five cases. A portion of the upper left-hand side of the obverse is damaged.



- (1) . . . udu še Sa-bu-um (2) <sup>ki</sup> ba-bat; (3) . . . udu še ba-bat; (4) iti û niš-ussa-ba-ni. (5) Mina šuš udu še Sa-bu-um<sup>ki</sup> (6) ba-bat, (7) é udu ga-nun giša- (8) ta. (9) Gi šuš laḥar ba-bat a-šaga- (10) ta, (11) iti û ušu-lal-gi-ba-zal (12–13) zi-ga. Ki Lugal-dur-maḥa-ta. (14) Iti Amar-a-a-si (15) mu d-Šu-d-Sin lugala.
- 60(?) fat sheep of Sabu<sup>m</sup>, full grown; . . . fat sheep, full grown, the 28th day of the month. 120 fat sheep of Sabu<sup>m</sup>, full grown, from the sheep-stall of ga-nun-giš; 60 cattle, full grown, from the field, on the 29th day of the month. Removed from Lugal-dur-mah's place. Month Amar-aasi (11th month), year Šu-Sin (became) king.

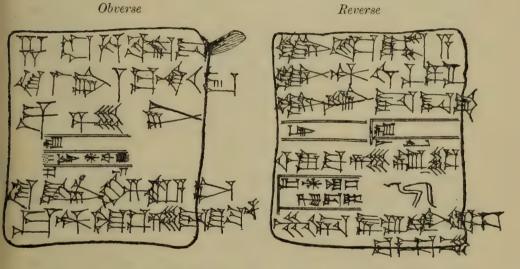
Udu še is apparently the Semitic immeru marû, "fat sheep," the second character (še) suggesting that it was fed on grain. Sheep were also naturally fed on grass, and

likewise, apparently, on oil. For ba-bat, see the Journal of the Royal Asiatic Society, October, 1912, p. 1061, where it seems to distinguish the ukuku-bird from the large ("full grown") ukuku.

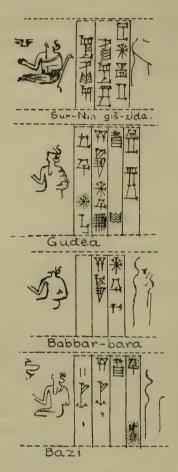
The name of the month is not given in lines 4 and 9—it was apparently that contained in the date.

# 46 (24). Šu-Sin, 2nd year.

Baked case-tablet, still unopened; 46 mm. high by 41.5 mm. wide; obverse five lines of writing, reverse and edge below it six lines. Both sides, as well as the edges, are impressed with the cylinder-seals of Sur-Nin-giś-zida, Gudea, and other persons mentioned.



- (1) Ia urudu ḥa-su-da (2) ki-lal-bi gi ma-na u gin (3) ba-zi-ir, (4) ki Lugal-im-ru-a-ta (5) Sur-d-Nin-giš-zida šu-ba-ti. (6) Gir Gu-de-a, (7) gir d-Babbar-bar-ra, (8) gir Lu-da-da-ga, (9) u Ba-zi dup-šara.
  - (10) Mu uš-sa ma-dara-abzu (11) ba-ab-gab.
- 5 brazen hasuda (? kettles), their weight 1 mana 10 shekels, have been deposited (?); Sur-Nin-giš-zida has received them from Lugal-imrua. Certifier: Gudea; certifier: Babbar-barra; certifier: Lu-dadaga; and Bazi, scribe. Year after (the king) opened the ark dara-abzu.



Apparently the seal-impressions are those of the recipient, two of the certifiers, and the scribe. The most prominently impressed is the first, which shows its owner being led into the presence of his god. In the field, before the deity, was a bird with outspread wings. The inscription is as follows:—

This is impressed on the obverse and the edge, left-hand side. (For another cylinder with the same name, see No. 38, above.)

The cylinder of Gudea had a four-line inscription, and seems to read:—

Gudea.

This occupies the space on the obverse and the right-hand edge. The design showed a deity wearing a horned hat seated on a panelled stool, and the owner of the cylinder led into his presence (the latter figures are not impressed).

The cylinder-seal of Babbar-barra is apparently that visible on the upper edge (i.e. between the top of the obverse and the bottom of the reverse) and on the upper left-hand part of the reverse. It was to all appearance in a very bad condition, but the characters  $\mathcal{K} \subset \mathcal{K} \to \mathcal{K} \cup \mathcal{K}$ , d.Babbar-barra, seem to be just traceable. The two remaining lines are very uncertain, but the second possibly contained his title or calling, and the third his father's name, Lu-...-lil or Lugal-...-lil, possibly Lu-d-Enlil or Lugal-d-Enlil. The subject was the same as the others (the owner led into the presence of a seated god).

The remaining cylinder-seal is apparently that of Bazi, on the upper left-hand side of the reverse and the edge above the same. The inscription is in four lines:—

1st line: The characters Ba-zi exceedingly uncertain. 2nd line: part of dup.

3rd line: the two horizontal wedges of dumu, traces of uru, and the beginning of uru again.

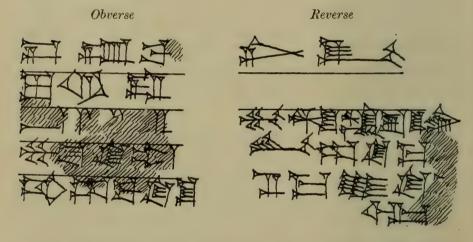
As a Bazi son of *Uru-uru* (Langdon: Ses-ses) occurs in Reisner's No. 82, rev., 21, these traces should apparently be completed as follows:—

日本 日本 Ba - zi Bazi, 本知 後日 dup - šara the scribe, を日本 は dumu Uru-uru son of Uru-uru, 中 pa uru - gala the great warden. The design, like the others, showed the owner, a shavenheaded priest, led into the presence of a seated deity. The "great warden" was evidently a priest.

Other texts referring to brazen hasuda are Nos. 210 and 309 in F. Thureau-Dangin's Recueil de Tablettes Chaldéennes, and Reisner's Nos. 124 (six times) and 280.

## 47 (25). Šu-Sin, 3rd year.

Baked; about 4 cm. high by 33 mm. wide; obverse five lines of writing in as many cases, reverse five lines in two cases, with a space between the first and second. Colour dark grey. This tablet, though somewhat defaced when first copied a few years ago, has now fallen to pieces, and could not be revised.



- (1) Pišan dub-ba (2) udu kur-ra (3) iti(?) a(?)-a(?)-si(?) (4) Gir-su ki-ta (5) Gu-ab-ba ki-šu (rev., l. 6) ni-gala.
- (7) Mu d.Šu-d.Sin lugala (8) Uriki-wa (9) Si-ma-lumki ba- (10) hula.

Tablet-label (or "Basket of tablets") of the sheep-food of the month Aasi, from the city Girsu to the city Gu-abba. It is full.

Year Šu-Sin, king of Ur, devastated Simālum.

Texts of this class are generally baked, and (as in the case of this tablet, when intact) have a hole in the left-hand side, through which a string was passed for attaching

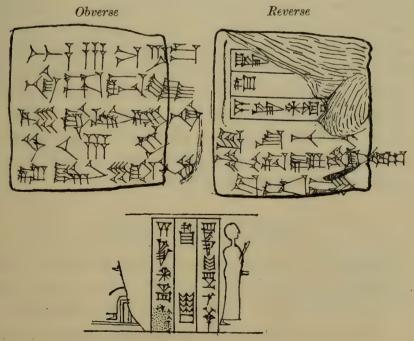
it to the bag (probably of woven reeds) in which the account-tablets were kept and transmitted. They are, therefore, of the nature of labels, and, as such, were baked and set aside (after being detached from the parcel) as records of the dispatch of the accounts to which they refer. In the above the third line is probably the only doubtful one.

For another text of this class, see No. 33, also Langdon's No. 60 in "Archives of Drehem":—

"Bag of tablets of the old accounts of the guzalu (officials). Year Šu-Sin, king of Ur, devastated the land of Zabšalu. It is full."

# 48 (26). Šu-Sin, 3rd year.

Baked; 35 mm. high by 33 mm. wide; obverse five lines of writing, reverse three. Both sides, as well as the top, bottom, and left-hand edges, are impressed with the cylinder of the scribe, Lugal-li-tar-zu. The right-hand corner of the reverse and the edge above it are chipped away.



- (1) Mina, mina šuš áš qa gar gur (2) na-ab-da-lum (3) zi-ga Lu-gi-na (4) ú ú-áša-kam (5) dub Lugal-li-tar-zu.
- (6) Iti Šū-(n)umuna (7) mu uš-sa ma-dara-abzu (8) ba-ab-gab.

 $2\ gur\ 126\ qa$  of food—choice—taken (by) Lu-gina, day 16th. Seal of Lugal-li-tar-zu.

Month Šu-(n)umuna (Tammuz, the 5th month), year after (the king) opened the ark Ma-dara-abzu.

As the surface of the tablet is small, only one figure (that of the owner, Lugal-li-tar-zi) is recognizable. This is visible on the left-hand edge. A portion of a seated deity's throne and robe appear on the edge below the obverse. The inscription reads as follows:—

Lugal - [li - tar - zu] Lugal-litar-zu, dub -  $[\check{s}ara]$  the scribe,  $dumu\ Lu$ -d.Nin- $\check{s}[ah]$  son of Lu-Nin- $\check{s}$ ah (?).

This is impressed over the text of the tablet.

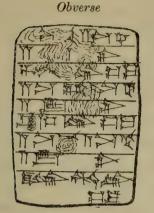
The Semitic word *nabdalum* (l. 2) is noteworthy. I have regarded it as describing the kind of food, but it may be a personal name.

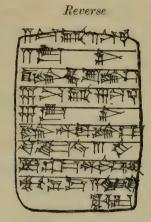
The name Lugal-li-tar-zu is a parallel to that of En-li-tar-zi, the successor of En-temena as iššaku of Lagaš (Thureau-Dangin, Recueil de Tablettes Chaldéennes, Paris, 1903¹). As written, the latter probably means "the lord, director of life", whilst the name in the present text would be "the king, director of the wide". With the exception of the first word, however, it is not impossible that these names are identical, the final element, zu or zi, being vocalic variants of the same root.

## 49 (27). Šu-Sin, 4th year.

Practically unbaked; 38 mm. high by 27 mm. wide; obverse ten lines of writing, reverse likewise ten. Colour grey. The first seven lines are more or less damaged.

<sup>&</sup>lt;sup>1</sup> See the Journal of the Royal Asiatic Society for 1904, p. 339.





(1) [Mina? qa ka]š, mina qa gar, (2) mina [gin] zal, (3) Gi-[na], lu giš-ku. (4) Mina qa kaš, mina qa gar, (5) mina gin zal, (6) Sur(?)-nanga, lu giš-ku. (7) Mina qa [kuš], mina qa gar, (8) mina gin zal, (9) Lugal-d-Babbar, lu (10) giš-ku. (rev. 11) Mina qa kaš, mina qa gar, (12) mina gin zal, (13) Lugal-azaga-zu, lu giš. (14) š qa kaš, âš qa gar, (15) âš gin zal, (16) Lu-d-Akara(?), lu giš-ku. (17) Sa-duga û ēša-kam, (18) iti Izin-d-Dumu-zi, (19) mu Si-ma-a-lumki (20) ba-hula.

[2] qa of drink, 2 qa of food, 2 measures of oil, Gina, the soldier (?); 2 qa of drink, 2 qa of food, 2 measures of oil, Sur(?)-nanga, the soldier (?); 2 qa of drink, 2 qa of food, 2 measures of oil, Lugal-Babbar, the soldier (?); the same amounts again, Lugal-azaga-zu, the soldier (?); 6 qa of drink, 6 qa of food, 6 measures of oil, Lu-Akara (?), the soldier. Contributions of the 3rd day. Month Izin-Dumuzi (the 7th month), year (the king) ravaged Simālu<sup>m</sup>.

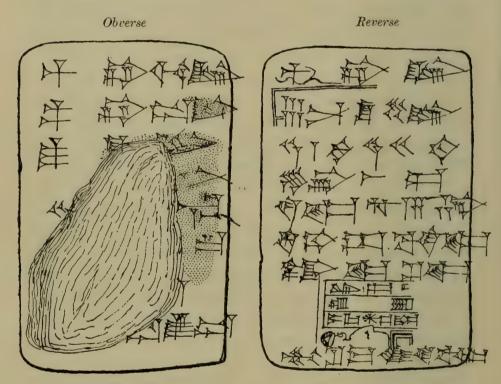
One of the common lists of drink, food, and oil (see Nos. 15, 16, 17, 42, etc.).

The giš-ku is the title of the person by whom the contributions were sent. "Soldier" is not a good rendering, and has simply been adopted because, with the prefix for "man", lu, it may roughly be rendered "man of weapon". Apparently these were the persons to whom the consignments referred to were entrusted.

Akara in the name in line 16 is a provisional reading. The group indicates the god of Jokha, the Umma of the inscriptions.

## 50 (28). Šu-Sin, 4th year.

Baked; 70 mm. high by 44 mm. wide; obverse eight (or nine) lines of writing, reverse eight. Of lines 4-7 of the obverse traces only remain, owing to a large flake having been broken out; and the cylinder-seal of the scribe, impressed over the inscription, renders several of the characters doubtful.



- (1) Û qa kaš šeg lugala; (2) niš qa kaš gin lugala; (3) ušu qa zid lugala (4) . . . lugala (?), (5) û . . . en (?) (6) . . . gur (?) (7) . . . (8) . . . du-u-du (9) Û qa kaš lugala; (10) åš qa zid-še lugala; (11) û gia-kam û niša-kam (12) še-bi aš gur. (13) Sa-dug Nam-ḥa-ni (14) šaga Gu-ab-baki-ka (15) Gir Ka-si-ka.
  - (16) Mu Si-ma-lumki ba-hula.

10 qa of fine royal drink; 20 qa of standard royal drink; 30 qa of royal meal; . . . of the king (?), day . . . , . . . . . Dûdu. 10 qa of royal drink; 6 qa of royal meal, day 1st, day 20th, (the amount of) this grain is 1 gur. Namhani's periodical offering within Guabba. Agent: Kasika.

Year (the king) ravaged Simālum.

In line 3 a character may have been lost between zid and lugala. Cf. line 10.

The traces at the ends of lines 4-6 are very uncertain. It is doubtful whether line 5 contained a date or not.

The characters in line 8 transcribed as Du-u-du (Dûdu) may indicate some kind of produce, and not a personal name.

As in lines 11 and 12 the amount is 1 gur for twenty days, it is probable that we ought to read W, ia, "5," instead of  $\hat{a}s$ , "6," as the total required, with the reading adopted, would be 1 gur 20 qa. Namhani (l. 13), notwithstanding the careless writing, may be regarded as certain. It is a not uncommon name.

The inscription on the cylinder-seal apparently reads as follows:—Lu-kal-la, dup-šara, dumu Sur-d-Giš-bil, "Lu-kalla, the scribe, son of Sur-Gišbil." Gišbil would be for Gibil (=Girru), the fire-god.

The subject shows the owner led into the presence of his god—see the upper left-hand corner of the reverse.

### 51 (29). Šu-Sin, 5th year.

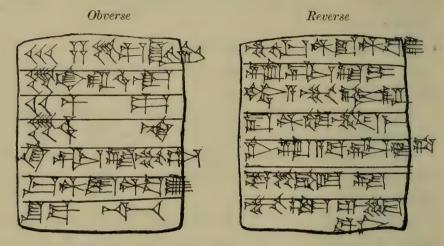
Baked; 42 mm. high by 35 mm. wide, obverse seven lines of writing in as many cases, reverse eight lines in six cases, the fifth and sixth being divided from each other by an extra ruled line. This document probably originally had an inscribed envelope.

(1) Ušu lama qa še gur lugala, (2) še har-ra erim ura; (3) niš û qa gur, (4) še erim na, (5) ki Al-la-mu-ta,

(6) Sur-d-Iši-d-Ba-u, (7) šu-ba-ti. (rev. 8) Mu Sur-d-Iši-d-Ba-u, (9) dub Al-la dumu (10) Lul-a-mu ib-ra.

(11)  $\hat{E}^{d.}Nin$ -Gir-su-me; (12) ni-duba a-ba-al-la-ta.

(13) Iti Še-il-la, (14) mu bad Mar-tu (15) ba-du.



30 gur 240 qa of royal grain, prepared food for the farm labourers; 20 gur 10 qa, grain for the men, from Alla-mu, Sur-Iši-Bau has received. In the name of Sur-Iši-Bau Alla son of Lulamu has impressed the seal. People of the temple of Nin-Girsu, from the storehouse of the libation-priest.

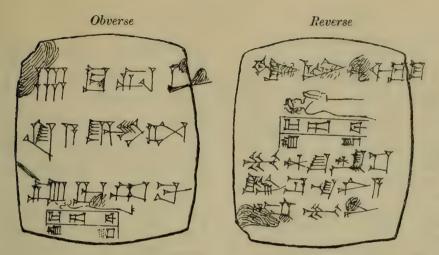
Month Še-illa (the 1st month), year (the king) built the western fortification.

## 52 (30). Šu-Sin, 7th year.

Baked; 44 mm. high by 37.5 mm. wide; obverse three lines of writing, reverse four. Both sides are covered with impressions of the scribe's cylinder-seal. The surface is inclined to crumble away.

- (1) Ussa tug uš-gi (2) ki A-gia-ta (3) duba Sur-ab-ba, (4) gir Lu-d-Ši-ma-ku.
- (5) Mu d-Šu-d-Sin (6) lugal-e na-ru-a (7) maḥa mu-du-8 first-quality (?) garments, from Agi. Seal of Sur-abba. Agent: Lu-Šimaku.

Year Šu-Sin, the king, made the sublime inscription.



It seems probable that  $u\check{s}$ -gi (l. 1) is for  $u\check{s}$ -giakam, "the first loom," or the like. My first copy had f f,  $u\check{s}$ -bar, "weaver," but the horizontal wedge of bar seems to be an accidental mark.

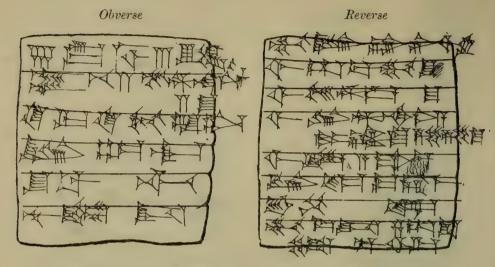
The seal-impressions, which are very indistinct, seem to show, on the right of the inscription a divine figure adoring, like that of No. 31 (p. 33), to which the design in this case must have been similar. For the completion, see No. 32. There was probably an animal (lion or gazelle) engraved beneath the inscription, which reads as follows:—

Sur-ab-ba Sur-abba, dup-šara the scribe, dumu Ba-zi son of Bazi.

## 53 (31). Šu-Sin, 8th year.

Baked; 45.5 mm. high by 41.5 mm. wide; obverse seven lines of writing in six cases, reverse and edge below ten lines in eight cases. Colour greyish-yellow.

(1) Ia gin lal igi-eš-gala ku-babbar (2) sam til-a Gin-d Na-ru- (3) a-šu (4) ki Sur-ki-gu-la-ta (5) Lugalizin uru (6) šu-ba-ti (7) nu-bil-da. (8) Mu lugala-bi ni-pa. (9) Igi Ab-ba-mu-šu; (10) igi Gin-d Lama-šu; (11) igi Lu-d Na-ru-a (12) dumu ķe-ku-zi-zi-šu; (13) igi Šag-a-ga-šu; (14) lu-enim-ma-bi-me. (15) Iti Dim-kua, (16) mu ma-da Za-ab-ša- (17) li ba-hul.



5 shekels less  $\frac{3}{60}$ ths of silver, the complete price for Gina-Narua, from Sur-ki-gula, Lugal-izin, the farmer, has received. There is no renewing—he has invoked the name of the king. In the presence of Abba-mu; in the presence of Gina-Lama; in the presence of Lu-Narua, son of the *heku-zizi*; in the presence of Šag-aga, the witnesses. Month Dim-kua (6), year (the king) ravaged the land of Zabšalu.

A Sur-ki-gula is mentioned with two persons named Lu-Narua on Reisner's No. 149.

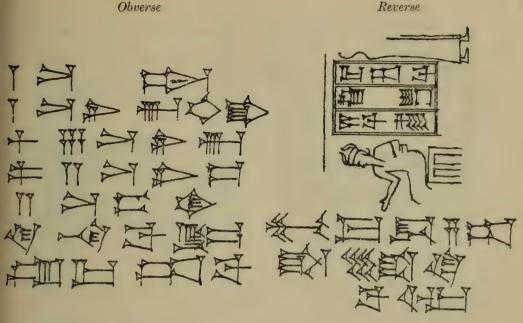
In line 12 the character ku seems to have one horizontal wedge too many.

# 54 (32). Šu-Sin, 8th year.

Imperfectly baked; 47.5 mm. high by 38.8 mm. wide; obverse seven lines of writing, reverse three. Both sides are impressed with the cylinder-seal of the scribe, which has flattened down the writing. Clay reddish-grey, and very friable—so much so, that revision has not been attempted.

(1) Gi qa lal; (2) gi qa zal-nun dug-ga; (3) û-âš qa zal-nun; (4) niš mina qa zal-giš; (5) mina qa ga-ḫar, (6) ki Na-ba-šaga-ta (7) Duba Sur-ab-ba.

<sup>&</sup>lt;sup>1</sup> Possibly "trainer of beasts of burthen", or the like.



(Reverse—space with seal-impression.)

(8) Mu ma-da Za-ab- (9) -ša-li ki (10) ba-ḫula.

1 qa of honey; 1 qa of best butter, 16 qa of butter; 22 qa of sesame-oil; 2 qa of cheese (?), from Nabašag. Seal of Sur-abba.

Year (Šu-Sin) ravaged the land of Zabšalu.

The cylinder-impressions, when more perfect, showed the usual representation of the owner led into the presence of his god. That in the blank space on the reverse is placed so as to show the inscription, with traces of an adoring figure on the right, and the seated god on the left. The inscription is as follows:—

Sur-ab-ba Sur-abba,

Sur-ab-ba Sur-abba,

dub - šara the scribe,

dumu Ba-zi son of Bazi.

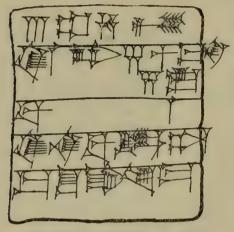
This is probably the same scribe, and therefore the same seal, as is impressed on No. 52.

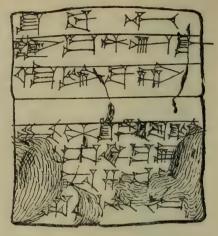
55 (33). Šu-Sin, 8th year.

Baked; 46 mm. high, 40.5 mm. wide; obverse six lines of writing, reverse seven, the last four, giving the date, being much mutilated. Colour a warm grey ochre.

Obverse







(1) Eš uruda ḥa-zi, (2) ki-lala-bi ia-maš ma-na (3) ia gin, (4) ba-lal, (5) ki Na-ba-šaga-ta (6) Sur-šu-ga-lam-ma (7) šu-ba-ti. (8) Gir Sur-d-Nun-gal (9) û Lu-ba-bi.

(10) Mu  $d.\check{S}u$  - d.Sin lugala (11) [U]ri ki -wa - gi (12) [ma]-da Za-ab-s[a- (13) -l]i ki mu-hula.

3 brazen hazi, their weight  $5\frac{1}{2}$  mana 5 shekels, he has sold. From Nabašag, Sur-šu-galamma has received them. Intermediaries: Sur-Nungala and Lu-babi.

Year Šu-Sin, king of Ur, ravaged the land of Zabšalu.

This is a similar transaction to No. 46, where, however, the vessel sold is described as "a brazen hasuda".

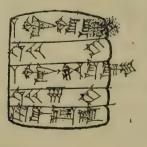
The date is a fuller form of No. 54.

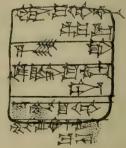
56 (34). Šu-Sin, 9th year.

Baked; 25 mm. high by 21 mm. wide; obverse five lines of writing in as many cases, reverse and edge below eight in five cases. Colour greyish-yellow ochre.

Obverse

Reverse





- (1) Gi eme šu-gi (2) û niša-kam (3) Gi anšu nitah šu-gi,
  (4) û nis-imina-kam. (5) šag-gal ur-ra (6) Gir Ku-ul-ti
  (7) pa ku-ur. (8) zi-ga. (9-10) ki Lugal-dur-maḥa-ta.
  - (11) Iti Mu-šu-du, (12)  $mu \ ma-gura \ mah$  (13) ba-dim.

1 she-ass, full-grown, day 20th; 1 he-ass, full-grown, day 27th, carrying the food. Through Kulti, the proctor (?), transferred from Lugal-durmab.

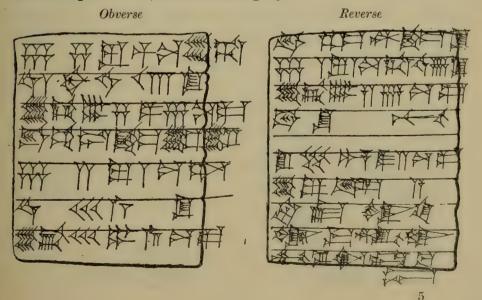
Month Mu-šudu (the 10th month), year (the king) constructed the sublime bark.

The rendering of  $\check{s}ag$ -gal urra as "carrying the food" is based upon the meaning of  $rak\bar{a}bu$ , "to ride," which [Meissner, Seltene Ideogramme, No. 3826) seems to have. The translation "proctor" for pa ku-ur is based on the addition to pl. 19 a, b, of WAI. ii, pl. 26, where [Measure] ku-ku-vu-\*, is translated by napalsubu, probably meaning "to weigh".

The names Kulti and Lugal-durmah seem not to occur in Reisner's Tempelurkunden. The former is possibly Semitic.

## 57 (35). Šu-Sin, 9th date.

Baked; 50 mm. high by 40 mm. wide; obverse seven, reverse and edge below it nine lines of careful writing. The fourth and fifth lines of the reverse are separated by a small space. Colour reddish-grey.



- (1) 364 sheep at  $\frac{1}{2}$  qa of grain (each), (2) 1st day to 13th day, (3) their grain (amounts to) 7 gur 266 qa. (4) Month Gud-au-nemumu. (5) 362 sheep at 1 qa of grain, (6) to the 30th day less 1, (7) their grain (amounts to) 35 gur less 2 qa. (8) Month Izin-Negun. (9) 361 sheep at 1 qa, to day 8, (10) their grain is 9 gur 188 qa. (11) Month Šu-(n)umuna (the 5th month = Tammuz).
- (12) Total: 52 gur 152 qa (13) grain sheep-food, (14) within the temple of Ereš. (15) Agent: Sur-Gal-alim. (16) Year (the king) constructed the sublime bark.

The following are the calculations upon which the totals are based:—

 $364 \frac{1}{2} qa$  of grain  $\times 13$  for the days = 2,366 qa or 7 gur 266 qa.

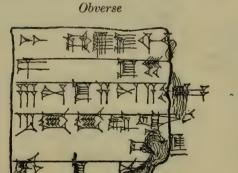
 $362 \ qa \times 29 \ \text{for the days} = 10,498 \ qa \ \text{or} \ 24 \ gur \ 298 \ qa.$ 

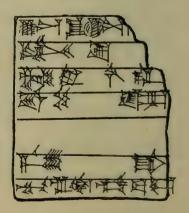
 $361 \ qa \times 8$  for the days = 2,888 qa or 9 gur 188 qa.

The totals 7 gur 266 qa, 34 gur 298 qa, and 9 gur 188 qa added together = 52 gur 152 qa.

## 58 (36). Šu-Sin, 9th date.

Unbaked; 38.25 mm. high by 33 mm. wide; obverse seven lines of writing in six cases, reverse six lines in as many cases, with a space between the fourth and fifth lines. The breaking away of one of the right-hand corners makes lines 5–7 of the obverse and lines 1 and 2 of the reverse imperfect. Colour grey.





Reverse

- (1) Mina (gur) dida šeg; (2) niš (qa) zid-še; (3) åš qa zid, lama qa éša (4) gar ṣur-ṣur-ra Kiš (?) (5) gin(?)-ku (6) iti Šu-(n)umuna. (7) Eš (?) qa zid [še], (8) eš qa zid, mina qa [eša], (9) niga su-[su] (10) nam-šub tar-ra (11) iti Dim-kua.
  - (12) Zi-ga (13) mu ma-kura-maḥ ba-dim.

2 gur of fine (?sparkling) herb-beer, 20 qa of grainmeal, 6 qa of meal, 4 qa of eš-a (?rice), food-offerings for Kiš (?)-gin (?), month Šu-(n)umuna (Tammuz). 3 (?) qa of [grain-]meal, 3 qa of meal, 2 qa of [eš-a], (for) the fatlings' nourishment (?). Namšub-tarra, month Dim-kua.

Transferred. Year (the king) constructed the sublime bark.

For dida see the Journal of the Royal Asiatic Society for October, 1905, p. 826, commenting on the four-column syllabary, obverse, line 28.

The plant indicated by the characters A-TIR in line 3 has the pronunciation, according to the syllabary W.A.I., v, pl. 22, 24 e-h, of es-a, probably "water-es". The meaning of the ideographic group would seem to be "water + grain + great-great".

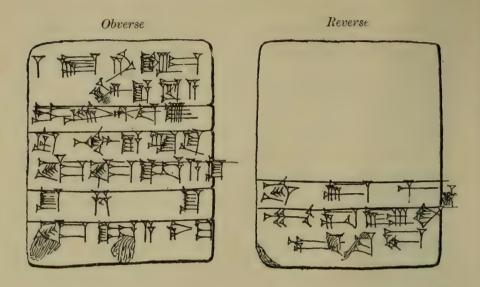
For niga (l. 9), see the Amherst Tablets, vol. i, p. 77, also No. 37, above, line 14.

### 59 (37). Šu-Sin, date 9a.

Unbaked; 47 mm. high, 39 mm. wide; obverse seven lines of well-formed writing, lower part of the reverse three. Upper left-hand corner chipped. Colour grey.

- (1) Gi & Nig-ila (2) imi-e-ked-a (3) dumu Lu-d-Ba-u (4) šag Lagaš ki (5) enim Gu-de-a-šu (6) šu-ha-šu (7) Gu-de-a ni-eš.
- (8) Iti Gan-maš (9) mu uš-sa ma-kura (10) mah ba-dim. One house, Nig-ila, the brickmaker, son of Lu-Bau, within Lagaš, by command of Gudea, for the fisherman. Gudea, receiver.

Month Gan-mas (the second month), year after (the king) made the sublime bark.

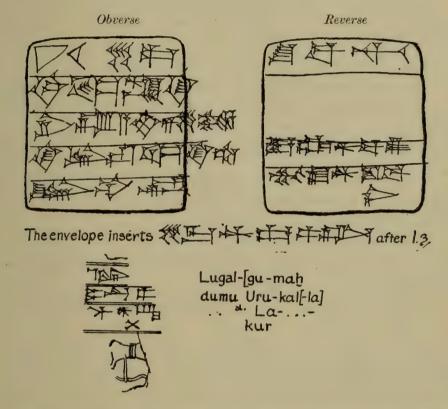


The present inscription is one of a very rare kind, and the rendering is therefore uncertain. It is based on the fact that the first thing mentioned is a house, and that the second line gives the name of a trade or profession which had to do with pieces of clay, AT FIV FIVI IV, apparently the AT FIVI Of the fifth volume of the W. Asia Inscr., pl. 42, i, 15, but provided with the case-endings, im-e-ked-a for im-kid. The Semitic equivalent is kirşu, "piece" (of clay).

Workmen or officials bearing the above designation are mentioned in Reisner's Tempelurkunden, pl. 110, No. 153, vi, 8; 154, ii, 8 and 27 (classed among the edinawe or "men of the plain"), iii, 14 and 16 (among the madudu or "ark-carriers"), 25 (with the ark-bringers, ma-gidawe), 40, vi, 3 (with the niduwe or porters, door-keepers), 10, 16 (where Uddaneka, the edina or "field-man" seems to be described as one of them), 23 (where Lugal-erida the ime-[keda], son of Atu, and Makurri, do., son of Melahha, have this title, and are described as men of the temple of Nina), 34 and 39, vii, 5, 9 (again classed, apparently, with the "ark-bringers"). These various references imply that the imi-keda supplied clay for practically all the purposes to which it might be put.

60 (38a and b). Šu-Sin, 9th date.

Baked inner tablet; 37 mm. high by 35.5 mm. wide; obverse five lines of writing, reverse four lines in three cases (a space between the first and second). Colour a light yellow grey.



The fragment of the envelope (lower part of obverse, two pieces joined) measures 32.5 mm. high by 44 mm. wide, and has, in three lines, the third and fourth lines of the obverse, with the addition given above. On the lower and right-hand edges are impressions of portions of the cylinder-seal. The upper left-hand corner of the reverse has part of two wedges of the first character of the reverse.

- (1) Gi šuš û še gur (2) sa-dug d·En-ki (3) ni-duba a-šag gi-taḥ-ḥa (4) ki Lu-uru-sag ki-ta (5) Lugal-gumaḥa (6) šu-ba-ti.
  - (7) Iti Izin-d.Ba-u (8) mu é d.Akara (?) ba- (9) du.

70 gur of grain, due of the god Enki, from the storehouse of the field gi-taḥḥa, from Lu-Uru-saga, Lugal-gu-maḥa has received.

Month Izin-Bau (the 9th month), year (the king) built the temple of (the god of Umma).

The envelope inserts še Sur-d-Lama šabra, "grain of Sur-Lama the seer," after the word taḥḥa, and in all probability it had the usual variant "seal of Lugal-gumaha" instead of "Lugal-gu-maha has received".

The impression of his cylinder-seal shows a man looking to the left, seizing a lion, erect and walking left, by the tail. The figure on the right of the inscription seems to have had an arm extended, the hand probably holding a sword, similar to that of No. 26 (p. 24), but the arm is considerably longer. The inscription itself may be transcribed and read as follows:—

Lugal-[gu-maḥa], dumu Uru-kal [-la], . . .  $^{d}$ -La- . . . kur, "Lugal-gu-maḥa, son of Uru-kalla, anointing-priest of the god La- . . . -kur."

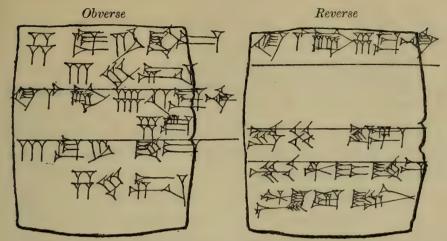
Saduga in line 2 was Semiticized as satukku, with the same meaning.

The meaning of gi-tahha is doubtful. Individually, the components mean "prolific cane". If this be sorghum, the expression used suggests that it had not been known long enough to have received a special name. Sorghum is said to produce a hundredfold.

Lu-uru-sag is a name meaning "man of the head-city", but what this place may have been is doubtful—Lagaš, Ur, Kiš, and possibly Babylon, may be intended—or there may have been a city called "the Head-City".

#### 61 (40). Ibe-Sin, 1st year.

Baked; 44 mm. high by 38 mm. wide; obverse six lines of writing in three cases, reverse four lines in three cases, the first and the second lines having a space between.

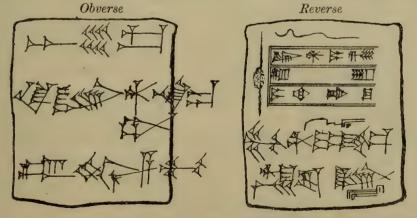


- (1) Lama tug nig-ne<sup>1</sup> (2) eše-kam uš (3) ki-lala-bi ussa šuššan ma-na (4) ia gin (5) eš tug nig-ne (6) lama-kam uš (7) ki-lala-bi áš ma-na.
  - (8) Iti Dim-kua (9) mu d.I-be- (10) d.Sin lugala.
- 4 lamhuššu-garments the third servant, the weight  $8\frac{1}{3}$  mana 5 shekels; 3 lamhuššu-garments the 4th servant, the weight 6 mana.

Month Dim-kua (6th month), year of Ibe-Sin, the king. Tablets of this nature are common and very simple, presenting but few variants. Good writing.

#### 62 (41). Ibe-Sin, 1st year.

Baked; 39.5 mm. high by 34 mm. wide; obverse four, reverse (lower part) two lines of writing. Both sides and all four edges are impressed with the cylinder-seal of a scribe. Bold writing, flattened down by the impressions.



 $^1$  Or tug nig-lama (see JRAS., October, 1905, p. 829, n. 4). Another possible reading is lam(a)huš (same page, l. 12, and n. 3).

- (1) Mina še gur (2) ki Lugal-an-na-tuma- (3) ta. (4) duba Lul-a-mu.
  - (5) Mu d.I-be- (6) d.Sin lugala.

2 gur of grain, from Lugal-anna-tum. Seal of Lulamu. Year of Ibe-Sin, the king.

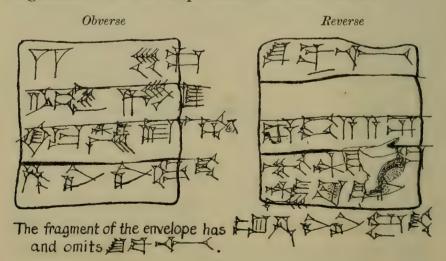
The cylinder-seal had the usual design showing the owner led into the presence of his god. The three-line inscription reads as follows:—

Lu-d-Dumu-zi Lu-Dumuzi, dup-šara the scribe, dumu Har-bi-ku son of Harbiku.

Instances of scribes using cylinders not their own are rare, but are not unknown. It would naturally be interesting to know how Lulamu became possessed of that of Lu-Dumuzi—or have we to read *Naramu*, "My singer," in line 4, the pet name of Lu-Dumuzi, "the man of Tammuz"? Tammuz-Adonis seems in many respects to have been a type of Orpheus.

#### 63 (42a and b). Ibe-Sin, 1st year.

Baked inner tablet; 36.5 mm. high by 34.5 mm. wide; obverse four lines in as many cases, reverse four lines in three cases, with a space preceding the last three lines. Fragments of the envelope adhere to the reverse.



- (1) Mina šuš še gur (2) gar-šam gi-šu (3) ki Sur-d-Enlil-la-ta (4) Ha-ni-ni dam-gar (5) šu-ba-ti.
  - (6) Iti Amar-a-a-si (7) mu d.I-be d.Sin lugala.

120~qa of grain, purchase for fodder, from Sur-Enlilla, Hanini, the agent, has received.

Month Amar-aasi (11th month), year of Ibe-Sin the king. Apparently the grain was for sowing, in order to produce green stuff (gi), which was given to the cattle.

The variant on the envelope is: duba Ha-ni-ni damgar, "seal of Hanini the agent."

The remains of the envelope (upper part of the reverse) measure 40 mm. high by 44.6 mm. wide. It has one complete line and the remains of two others, with the end-wedges of the third line on the right-hand edge. The surface and edges bear, as usual, the scribe's cylinder-seal, but, the clay having been too wet, the inscription is illegible, and the outlines of the figures are indistinct. The design seems to have been the usual one showing the owner led into the presence of a seated deity.

#### 64 (11b). Ibe-Sin, 1st year.

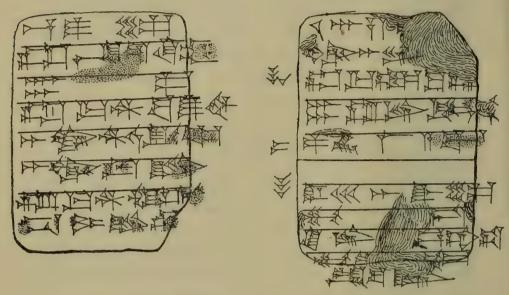
Imperfectly baked; 50.2 mm. high by 32 mm. wide; obverse eight lines of writing in seven cases, reverse and edge ten lines in eight cases, with a blank case between lines 5 and 6 of the same. As the surface has suffered somewhat, certain of the characters are not very clear, and the bottom left-hand corner of the obverse (= top left-hand of the reverse) is broken away. This and other damage renders lines 8-11 and 16-18 imperfect. Colour reddish-grey.

(1) Aš šuš mina ušu qa še gur (2) duba En-lil-ki-aga (3) imina gur (4) duba Sur-d-Ba-u-im; (5) mina gir d-Babbar-ig-sag(?); (6) mina gir Ama-lugala; (7) duba Sur-d-Nin-giš-zi-(8) -da dumu Lugal-uru-...; (9) û-eš eš šuš û [qa še gur] (10) gir mina lu-... (11) duba

Sur-ug-dur-ra (12) áš duba Lu-šag-ga. (13) niš qa azag lal-a-ba.

(14) šu-nigin ušu mina nimin qa še gur (15) mu-gin (16) ki Lu-[ša]g-ga-ta (17) Mu-d-Ibe- (18) -Sin, lugala.

Obverse Reverse



1 gur 150 qa of grain, seal of Enlil-kiaga (or Nibrikiaga, Nibriki-aga); 7 gur, seal of Sur-Bau; 2 (gur) through Babbar-igsag (?); 2 (gur) through Sur-lugala; seal of Sur-Nin-giš-zida, son of Lugal-uru-...; 13 gur 190 qa through 2 men, seal of Sur-ug-durra; 6 (gur), seal of Lu-šagga. 20 qa of silver have been paid.

Total: 32 gur 40 qa of grain brought from Lu-šagga's place. Year Ibe-Sin (became) king.

On the left-hand edge are the numerals ušu-mina nimin, "32 40," being the total of 32 gur 40 qa expressed with different characters for the units of the former and the whole of the latter.

The state of this inscription made repeated collation necessary, and several of the characters are still uncertain. Noteworthy is the writing Sur-Bauim in line 4, which apparently shows the Semitic form of the goddess's name used as the second element (Bauim). In the later contracts

it is often written with the sign for "gate",  $b\hat{a}bi$  (genitive), which was probably pronounced  $b\hat{a}vi$ .

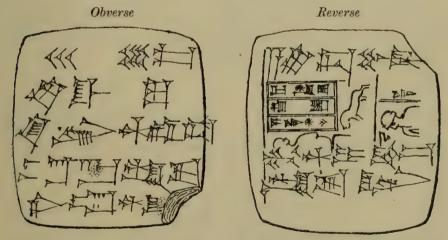
Sur-lugala in line 6 is uncertain. If it has to be read ama lugala, the mother of Ibe-Sin would seem to be intended.

Unlike the two intermediaries in lines 5 and 6, those mentioned in line 10 are unnamed.

Notwithstanding that a Lu-šagga is mentioned in line 12, Lu-šagga is also the best reading for the damaged name in line 16. Whether the same, or different, individuals is uncertain.

65 (45). Ibe-Sin, 1st year.

Imperfectly baked; 42.6 mm. high by 40.5 mm. wide; obverse five lines of writing, reverse three, with a space between the first and the second. This space, together with the obverse and the reverse (though not the edges), is impressed with the cylinder-seal of the scribe.



- (1) Ušu še gur (2) šag-gal udu (3) ki Lu-dingir-ra-ta (4) duba Sur-d-En-zu (5) ni-duba d-Gal[-alim] (6) a-šag uš-gid-da.
  - (7)  $Mu \ d.I.be.$  (8)  $d.Sin \ lugala$ .
- 30 gur of grain, food of the sheep, from Lu-dingirra. Seal of Sur-Enzu, storehouse of the god Gal-alim, (in) the field of the ranch.

Year of Ibe-Sin, the king.

The design on the cylinder-seal showed its owner being led into the presence of his god. He is wearing a thick-brimmed, round-topped hat, and holds a cup in his outstretched right hand. In the field, before the deity's face, was a bird with outspread wings and legs. The inscription thereon was as follows:—

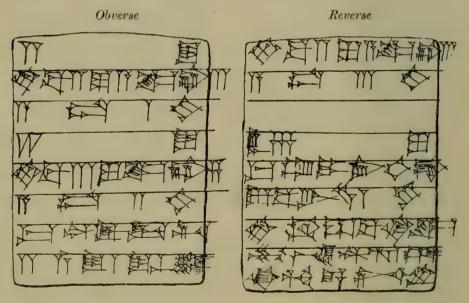
 $Sur-d \cdot En-zu$  Sur-Enzu,  $dup-\check{s}ara$  the scribe,  $dumu \ Lu-d \cdot Gi\check{s}tin\ (?)$  son of Lu-Gistin\ (?).

Beneath the inscription, when read vertically, is the figure of an animal—a lion or a dragon—striding towards the left.

Uś-gidda, in line 6, is explained in the bilingual lists by the Semitic  $murtedd\hat{u}$ , from  $r\bar{e}d\hat{u}$ , "to raise," in the sense of "to breed".

#### 66 (43). Ibe-Sin (?), 3rd date.

Baked; 53 mm. high by 41 mm. wide; obverse eight lines of writing, reverse eight lines in seven cases, with a space between the second and third lines.



(1) Mina šuš lahar (2) šaga-ba mina udu a-ka-bi eš (3) a-du gia-kam. (4) mina šuš lahar (5) šaga-ba eš udu

(a-) ka-bi lama (6) a-du mina-kam (7) Sur-d-Akara (?) da-uš (8) mina šuš lal gi laḥar gi laḥar bar-šar (9) šaga-ba mina udu a-ka-bi éš (10) a-du éša-kam.

(11) Šu-nigin âš šuš udu (12) Sur-mesi dumu Ir-dugga (13) udu ba-ur û gia-kam (14) šaga Gu-ab-ba <sup>ki</sup>-ka (15) mu en Ninni Unug (16) <sup>ki</sup> maš-e ni-pa(d).

120 folded sheep, among them 2 rams—their bespeakers (?) (are) 3—1st time. 120 folded sheep, among them 3 rams—their bespeakers (?) (are) 4—2nd time; Sur-Akara, order-agent (?). 120 less 1 folded sheep, 1 sheep bar-šar, among them 2 rams—their bespeakers (?) (are) 3—3rd time.

Total: 360 sheep, Sur-mesi, son of Ir-dugga, shears the sheep, day 1st, within Gu-abba. Year (the king) proclaimed the lord (priest) of Istar of Erech by the oracle.

In line 5 the scribe has apparently made a mistake, and omitted a before ka (see ll. 2 and 9). Instead of a-ka, a-du(g) is also a possible reading (cf.  $Amherst\ Tablets$ , vol. i, No. 59, i, l. 10; ii, l. 7; iii, l. 7).

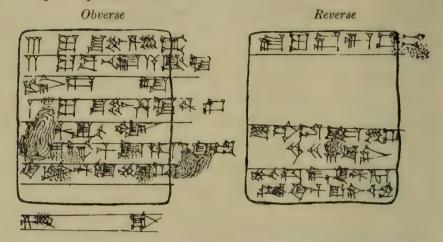
In line 8, instead of bar-šar, bar-mu is possibly preferable. This may mean "raised (mu) separately" (bar).

According to Langdon (Archives of Drehem, 12), there was in pre-Sargonic times a special month of sheep-shearing, or (as he renders the words) "month of the house of sheep-shearing"—Itu ga-udu-ur or Itu ga-ur. He suggests that this corresponded with Chisleu. It seems likely that each owner sent his sheep to be shorn, and they were then counted and described.

#### 67 (44). Ibe-Sin, date 3a or 4.

Unbaked; 37 mm. high, 31.5 mm. wide; obverse seven lines of writing in as many cases, edge one line, reverse five lines in three cases, with a space between the first

and second. The surface is damaged, and there are consequently certain doubtful characters.



- (1) Es šuš udu šu-gid zi-ga (2) mina udu ba-bat ė a-gal-la (3) Lu-kal-la (4) Gi šuš udu šu-gid ha-la-an-ga (5) Sur (?)-d-Gal-alim (6) . . . ka (?)-bi maš-da-ap-za Dur-mah (7) ki Lu-d-Nin-Gir-su-ta (edge, 8) zi-ga (9) ė udu ga-nun-giš-ta.
- (10) Iti gud-du-ne-mu (11) û niš-ilima-ba-ni (12) mu uš-sa en d.Ninni Unugki maš-e ni-pa(d).

180 sheep, inspected (and) taken away; 120 sheep, full-grown, (for) the temple of the spring(?), Lu-kalla; 60 sheep, inspected, (for?) the halanga, Sur(?)-Gal-alim, 10 sheep(?), their . . . (is) the offering(?) of Dur-mah, from Lu-Nin-Girsu.

Taken away. From (the sacred) cattle-enclosure.

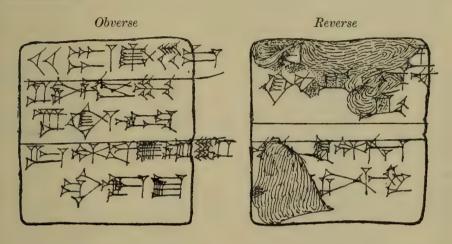
Month Gu-du-ne-mu (3rd month), year after (the king) proclaimed the lord (high priest) of Ištar of Erech by the oracle.

The rendering is in many cases doubtful owing to the defacement of the clay.

From line 9 it would seem that these sheep were kept in a special place, the éudu, "house of sheep," described also as ganun-giš, "great house" or "enclosure of wood". They were inspected to ascertain their suitability for sacrifice.

#### 68 (46). Ibe-Sin, 3rd date.

Unbaked; 39.5 mm. high by 36 mm. wide; obverse five lines of writing in three cases, reverse five lines in two cases separated by a double line. The reverse is very mutilated.



- (1) Niš-ia gi (šuš) ninnû še gur (2) si-ni-ip-mu (3) ma-kur maḥ (4) Sur-d-Ba-u dup-šara (5) gud ura-ge (6) . . . (7) ki nu-gal (?) dug (?) nu- (7b) gal.
  - (8) Mu en d. Ninni (9) [maš-e] ni-pa(d).

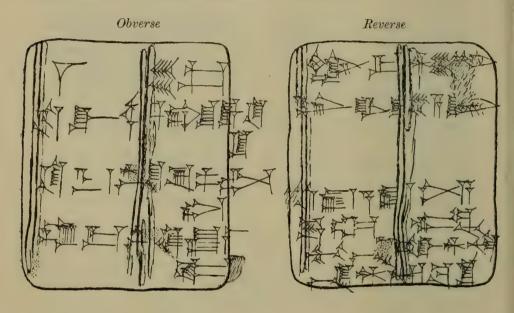
25 gur 110 qa of grain, the donation (?) of the sublime bark, Sur-Bau, the scribe of the cattle-herdsman, . . . , land non-existent (?), voice (?) non-existent.

Year (the king) proclaimed the lord of Istar (of Erech) by the oracle.

The mutilation of lines 6 and 7 renders the translation here proposed very doubtful. In the absence of the clues which these might be regarded as likely to furnish, the key would seem to be in the second line: sinip mu makur-mah, "the overplus (given) in the name of the sublime bark." The final doubtful words would lead one to imagine that this was returned to the donors, and that those not possessing land had no claim. The injustice of such a regulation, however, speaks against this restoration and interpretation.

#### 69 (47). Ibi-Sin, 3rd (?) date.

Unbaked; 52.2 mm. high by 43.5 mm. wide; obverse four lines of writing with the final character of lines 2-4 written below; reverse six lines. Both sides, as well as the edges, impressed with the cylinder-seal of the scribe, who was one of the secretaries of Ibi-Sin.





- (1) Gi šuš še gur (2) šag-gal erim Giš(?)-rig-e<sup>(ki)</sup>-ku (3) ki Sur-d-En-zu šabra-ta (4) duba Sur-d-En-lil-la-ka (rev. 5) gir Sur-d-Nisaba (6) lu-kin-gi-a lugal.
- (7) ki é-a-é-du-a (8) iti izin-maḥ (9) mu en gu-gal an-na (10) en d-Innana ba-tuga.
- 60 gur of grain, sustenance for the men of Giś-rig-e (?). from Sur-Enzu, the seer. Seal of Sur-Enlilla. Agent: Sur-Nisaba, the king's messenger.

Place of Êa-ê-dua, month Izin-mah (the 9th month), year he invested the lord great chief of Anu, the lord of Innanna (Ištar).

The fourth character of the second line is doubtful, but the traces point to  $\succeq V$ , giš. This uncertainty is due to the indentation caused by the edging or border of the cylinderseal, which has also rendered other characters doubtful, notably the first and fourth of line 7 (reverse).

The cylinder-seal shows its owner, Sur-Enlilla, bringing a goat (kid) to the deity whom he worshipped, probably the god Enlilla, "the older Bel," here shown seated on a throne and wearing the round-topped, thick-brimmed hat of the Babylonian kings. The inscription is as follows:—

d.I-be-d.Sin,
lugal kalagga
the powerful king,
lugal Uri(ki)-wa
king of Ur,
lugal an-ub-da-tabt[abba]
king of the 4 regions,
Sur-d.En-lil-la di-kud(?)
Sur-Enlilla the judge(?),
[dumu?] Lu(?)-â-gal-la
[son] of Lu-agalla.

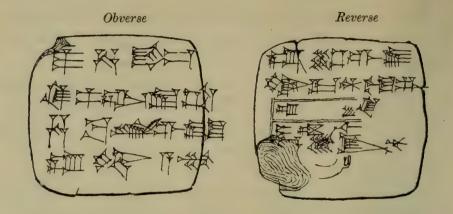
The traces of the characters at the end of line 5 of the seal-impression do not point to ka (tablet, l. 4), as would be expected, but seem to be two narrow ones, i.e. di-kud. A better impression is needed to make the reading certain.

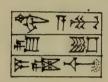
The name of the month, Izin-mah, "the great festival," points to this text having come from Drehem, the ancient Dûr-(h)amme.

### 70 (48). No date except the month.

Fire-dried; 33.6 mm. high by 35.5 mm. wide; obverse four lines of writing, reverse four. Colour a blackened grey. Surface rolled over with the cylinder-seal of the scribe.

(1) Ušu qa ha-bil (2) ki šabra-e-ta (3) ha-ba Lu-mar-sa-šu (4) duba Nar-a-mu (5) dup-šar mar-sa (6) gir Sur-d-Nin-mar- (7) ki (8) Iti Še-gur-kudu.





30 qa of prepared (?) fish from the seers for the fish-food of Lu-marsa (the *Marsaite*). Seal of Naramu, the Marsaite scribe. Agent: Sur-Nin-marki. Month Še-gur-kudu (the 12th month = Adar).

The cylinder-seal of the Marsaite scribe reads as follows:—

Naramu,

War-a-mu

Naramu,

dup-šara

the scribe,

dumu Kan-ti

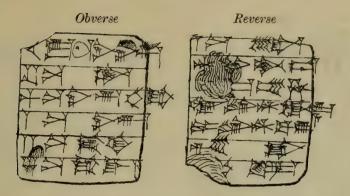
son of Kanti.

The design which accompanied this is doubtful, but the curved lines at the bottom of the reverse suggest an animal held head downwards.

It seems probable that this may record a consignment (gift) of prepared fish for the people referred to by Herodotus as living exclusively upon that form of nourishment.

#### 71 (49). Month only.

Unbaked; 32 mm. high by 26 mm. wide; obverse six lines of writing in as many cases, reverse seven in five cases. Colour grey, with darker surface.



(1) U gin gi zal ir-nun (2) šuššan qa lal (3) maš qa zal-nun dug-ga (4) gi qa zal-nun (5) mina qa ga-hur (6) ia qa ga gal-a (7) gi qa li (8) d·Lugal (?)-tur-du-(9) giš-tah-ha (10) Gir Lu-d·Nin-šah (11) dumu Lu-d·Ba-u (12) zi-ga (13) [Iti Di]m-kua.

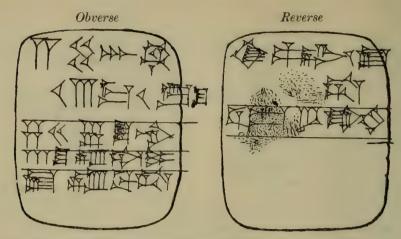
10 gin (shekels) of irnun-oil;  $\frac{1}{3}$  qa of honey;  $\frac{1}{2}$  qa of sweet butter; 1 qa of butter; 2 qa of cream-cheese (?); 5 qa of (firm) cheese (?); 1 qa of li, (for) the god Lugal (?)-tur-du-giš-taḥḥa. Agent: Lu-Ninšaḥ, son of Lu-Bau. Taken. Month Dim-kua.

It is doubtful whether the first line is rightly read. The slight erasure may be intended to cover the upright wedge before zal, and the third upright wedge of the last character but one (ir) may be unintentional. With these changes the rendering would probably be "10 gin of oil of butter", i.e. butter in a liquid state (generally more or less so in hot weather). In that case the zalnun in lines 3 and 4 would probably be some kind of cream.

Whether anything is lost at the beginning of lines 8 and 9 is uncertain—a parallel text would decide this question. For Lu-Ninšah, see Nos. 18 and 40.

### 72 (50). Undated.

Unbaked; 41.5 mm. high by 35 mm. wide. Obverse five lines of writing in four cases; reverse three lines in two cases. The fourth line, being very lightly impressed, and smaller than the rest, was probably squeezed in after the remainder was written.



(1) Mina šuš nimin-eš gun (2) û-eš mana û gin tug (3) lama šuš niš-âš tug-muk (4) eš šuš tuk duba-ta-tur (5) é dub-ba-ta (6) ki šabra-e- (7) ta (8) sag (n)ig-ga-kam.

#### Obverse.

163 talents 13 mana 10 shekels of cloth; 266 of muk-cloth; 180 for tablet-cloth, small; from the tablet-house,

Reverse.

from the seers.

Amount of stock.

Gun ("talent") and mana are written without their usual phonetic complements un and na. The fourth and fifth lines imply that special pieces of cloth were manufactured for the tablet-makers—whether material placed between tablets to prevent them, when stacked or packed together, from damaging each other, or specially absorbent cloth to keep them damp before and whilst being inscribed, is uncertain.

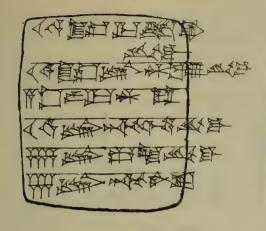
"Amount of stock" is a free rendering of the last line; literally, the meaning is, "head of property."

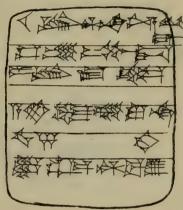
73 (57). Day and month only—no year.

Unbaked; 41 mm. high by 34.7 mm. wide; obverse seven lines of writing in six cases; reverse the same, with a space between the third and fourth. Colour dark grey.

**Obverse** 

Reverse



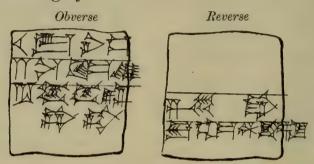


- (1) U erim hun-ga Sur-šag-ga (2) uru-gala (3) û erim hun-ga Lu-d-Ba-u uru-gala (4) a-hab pa Sur-dingir-ra (5) û erim Lu-bal-šeg uru-gala (6) ussa Lu-kal-la uru-gala (7) imina Lu-bal-ni-zu (8) û Lu-d-Na-ru-a uru-gala (9) giš-tah-tab-gid-da (10) pa Lu-ê-bili.
- (11) A-šag gir-su-zi-lu-na (12) û ia-kam (13) Iti Izin-d-Ba-u.
- 10 workmen of Sur-šagga, the uru-gala (priest); 10 workmen of Lu-Bau, the uru-gala (priest); the water-reservoir (well) of the overseer Sur-dingira. 10 men of Lu-bal-šeg, the uru-gala (priest); 8 of Lu-kala, the uru-gala (priest); 7 of Lu-bal-nizu; 10 of Lu-Narua, the uru-gala (priest); "the double long fertilizing wood," the overseer, Lu-ê-bili.

The field of Girsu (?)-ziluna. Day 5th, month Izin-Bau. It is difficult to give a really trustworthy rendering of this inscription, on account of the doubtful words in lines 4, 10, and 12, but concerning them thus much may be said: The characters at the beginning of line 4 stand for "water" and a receptacle of some kind—"reservoir," "well," or the like. In line 10 the group "wood", "opening", or "raising", "double", and "long", suggests a "shadouf"—but all is uncertainty. The word after "field", in line 12, is probably a name.

#### 74 (52). Month only.

Unbaked; 26.5 mm. high by 23.5 mm. wide; obverse, four lines in three cases; reverse, two lines after a blank space. Colour grey.



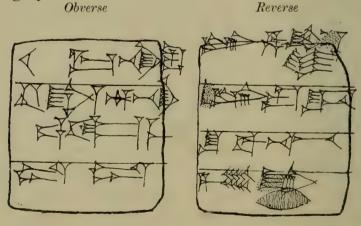
- (1) U gin zal giš (2) mina qa ka-lum (3) nig-ṣur-ṣur-ra- (4) bi geštin.
  - (5) zi-ga (6) iti Izin-d.Ne-gun.

10 shekels of sesame-oil, 2 qa of dates, which have been crushed (for) wine.

Removed (in) the month Izin-Negun (?) (the 4th month).

### 75 (53). No date.

Unbaked; 36.5 mm. high by 32 mm. wide; obverse four lines in three cases; reverse five lines in four cases. Colour grey.



(1) Û ma-na-e (2) šuššanna (-šanna) (3) zibar (4) Du-du (5) lu ha-bil- (6) lum (7) Lugal-uru-da (8) šu-ba-ti (9) zi-ga.

10 manas and one-third of bronze, Dudu, the Habillum—Lugal-uruda has received it. Taken.

*Habillum* in lines 5-6 being a Semitic form, it was probably borrowed from the Akkadians. From the context, it should mean "bronze-worker", or the like.

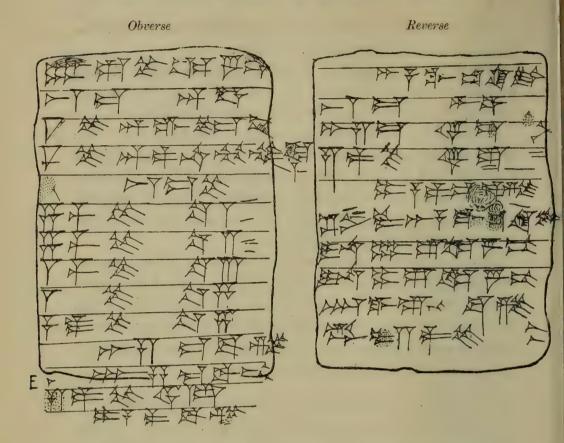
Noteworthy is the lengthening e after mana. The form šabrae in Nos. 48 and 50 suggests that this is a plural, and, in that case, a shortening of the full form -ene, perhaps under Semitic influence. Line 2 contains an instance of a triple phonetic complement, also due, probably, to Semitic influence.

The absence of a date is unfortunate. A *Dudu*, son of the *issag*, is mentioned in Reisner's No. 119, I, 19, dated in the year when Dungi ravaged Harši and Humurti. In about five other cases Dudu occurs either as a man's name or as his occupation. It means "he who goes about", "urges on, directs", "supplies", etc.

76 (54). No date, but later than the preceding.

Unbaked; 66 mm. high by 49.5 mm. wide; obverse twelve lines of writing, edge below two lines; reverse ten lines. Colour grey, writing careless.

(1) Imina gur še puqurru-šu (2) aš gur gi šuš qa d.Šamaš (3) gi šuš še d.Mar-tu (4) gi šuš še d.Nabû-namu-uk-ka (5) aš gur gi šuš še (6) lama šuš û qa še ûmu išten (7) lama šuš û qa še ûmu šinâ (8) gi šuš û qa še ûmu šalšu (9) gi šuš še ûmu irbu (10) mina šuš ušu qa še ûmu ḥamšu (11) mina gur eš šuš qa Ba-zi (12) eš lama qa gur Ba-zi (?) (13) eš šuš niš qa še šuku gur (14) lama gur mina šuš niš qa Ba-zi (reverse—15) mina gur mina šuš nimin qa ša-ki-in (16) aš gur gi šuš qa d.Šamaš (17) mina gur eš šuš qa šuku gur (18) eš šuš niš qa še šuku gur (19) lama gur mina šuš niš qa Ba-zi (20) si-ni-ip mina gur mina šuš nimin qa ša-ki-in (21) i-na imina gur puqurru-šu (22) i-na lama gur puqurru-šu (23) eš gur gi šuš nimin qa Ba-zi (24) si-ni-ip mina šuš niš qa še.



7 gur of grain his claim, 1 gur 60 qa Šamaš (the sungod); 60 qa of grain Martu; 60 qa of grain Nabūnamukka (?); 1 gur 60 qa of grain. 250 qa of grain day 1; 250 qa of grain day 2; 70 qa of grain day 3; 60 qa of grain day 4; 150 qa of grain day 5; (total:) 2 gur 180 qa Bazi.

 $3~gur~240~qa~{\rm Bazi}\,(?)\,;~~200~qa~{\rm of~grain\text{-}food}\,(\,=\,)\,4~gur$ 140 $qa~{\rm Bazi}\,;~2~gur~160~qa~{\rm \acute{S}akin}.$ 

1 gur 60 qa Šamaš; 2 gur 180 qa of food; 200 qa of grain-food; (total:) 4 gur 140 qa Bazi.

Overplus 2 gur 160 qa Šakin, in the 7 gur his claim, in the 4 gur his claim. 3 gur 100 qa Bazi, overplus 140 qa of grain.

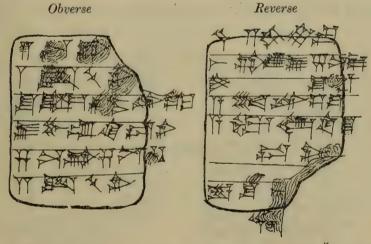
The inscription being rather mutilated, the rendering is in certain cases doubtful. Other texts of the same class will probably throw light upon it ultimately.

Though not indicated, the amount attached to the name of Bazi in line 11 is the total of the sums given in lines 6–10; by adding to this the 1 gur 60 qa in line 5 we get the total of 3 gur 240 qa given in line 12; by adding, again, the 200 qa in line 13, the total of 4 gur 140 qa in line 14 is made up. The 4 gur 140 qa in line 19 is the total of the sums in the three preceding lines.

The sinip, 2 gur 160 qa, of Šakin (line 20), is a repetition of line 15; and that of line 24 is a repetition of line 13.

# 77 (55). Month only.

Unbaked; 32 mm. high by 26 mm. wide; obverse six lines of writing in as many cases; reverse seven lines in six cases. Top right-hand corner broken, rendering the first and the last lines (13 and 14) incomplete. Portions of lines 1–3 are somewhat defaced.



- (1) Mina qa kaš . . . (2) gi à-gam zal (3) Šu-ila-tum lu giš-ku (4) Sa-bu-um(ki) gin-ni (5) lama qa kaš, lama qa gar, (6) mina à-gam zal (7) û mina-kam šag uru (8) aš (gur) dida, ia qa udu (9) kaskala-šu (10) A-tu lu giš-ku (11) A-dam-dun(ki) -šu (12) gin-ni.
  - (13) Iti Šu-(n)umuna (14)  $\hat{u}$  . . .
- 2 qa of drink, [2 qa of food], 1 measure of oil, (by) Šu-ilatum, the retainer, have gone to Sabum, 4 qa of drink

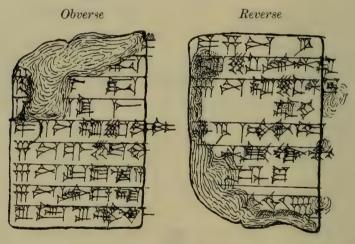
4 qu of food, 2 measures of oil, were in the city on the the 2nd day. 1 (gur) of dida-drink, 5 qu of mutton (?), for the road, (by) Atu, the retainer, have gone to Adamdun.

Month Šu-(n)umuna (the 5th month, Tammuz), day . . . For other texts of this class, see Nos. 15, 16, 17, 42, 49. The name Šu-ilatu<sup>m</sup> may also be read Šu-êlîtu<sup>m</sup>. For the form, cf. Šu-êlî in No. 42, line 7.

The character at the end of the eighth line is uncertain, but, if correctly read, would imply that the Babylonians had some means of preserving meat in good condition.

# 78 (56). Date lost (except the day).

Baked; 41.2 mm. high by 28 mm. wide; obverse nine lines of writing; reverse nine lines in six cases. The top is broken away, rendering lines 1-4 of the obverse and 5-8 of the reverse incomplete. Lines 2 and 3 of the reverse also damaged. Colour light brown.



(1) . . . (2) [2 (?) qa Ad]-da (3) [2 (?) qa] kud-da (4) l[u ur]-ku-me (5) niš mina qa dup-šara tur-tur (6) ia qa mar-tu-sal (7) åš qa sur-ê-dar-a (8) åš qa lu-kal-la (9) ma-gin ma-gan-na-me (10) nis-lama qa gar (11) dup-šara lu-dingir-ra (12) ussa qa dup-šara d-Akar-(13) ra-kam (14) û qa gar gi-duba(?)-ur (15) . . . û qa d-Gal-alima-mu (16) zabara-ku (?).

(17)  $[zi-g]a \ \hat{u} \ \hat{u}$ -ussa-[kam] (18) . . .

(1) . . . (2) [2 (?) qa Ad]da; (3) [2 (?) qa] Kudda; (4) (and) the dog-men; (5) 22 qa the young scribes; (6) 5 qa the Amorite woman; (7) 6 qa Sur-ê-dara; (8) 6 qa Lukalla (9) (and) the shippers of Maganna (the Sinaitic peninsula); (10) 24 qa of food, (11) the scribe of Lu-dingirra; (12–13) 8 qa, the scribe of Akarra-kam; (14) 10 qa of food Gi-duba(?)-ur; (15) 70 (?) qa Gal-alima-mu, (16) the accountant (?).

(17) [Taken aw]ay (on) the 18th day, (18) . . .

Several texts of this class are published by Reisner in Tempelurkunden aus Telloh, and it is from these that some of the restorations are taken. The principal texts in that publication are Nos. 230-8, and inform us that the produce here "invoiced" was \y, gar, "food." They mention the amounts of "the younger scribes", the Amorite woman (or women), Sur-ê-dara and Lu-kalla. No. 230 has the doubtful group which I have provisionally transcribed Gi-duba-ur, and maginme or "shippers" are mentioned in No. 235. Reisner's Nos. 207 and 208 seem to be also of the same class, and supply the completion of line 4 as lu ur-ku-me, "dog-men," with the synonym sib-ur-ku-me, "dog-keepers." In No. 208, line 7, a mistake (evidently) of the scribe combines lu, the sign for "man", with that which I have transcribed duba, and this is followed by ur and ur-ku, leading to the probability that the gi-duba(?)-ur also had something to do with dogs.

The texts given by Reisner, when dated, are of the reign of Bûr-Sin ("year after [he invested] the supreme great lord of Anu [and the lord of Nannar]"). Another date is "Year the daughter of the king took the viceroy of Zabšalu". (See pp. 40 ff. and 61 ff.)

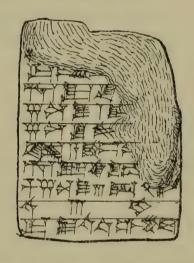
79 (57). Month only.

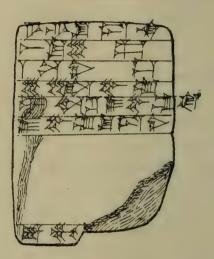
Baked; 47 mm. high, 33.5 mm. wide; obverse ten lines, reverse seven lines of writing, the last line preceded by

a wide space. A large portion of the upper and right-hand part (obverse) is broken away, rendering the first eight lines and the last line incomplete. Colour reddishyellow.

Obverse

Reverse





(1)...(2) Sur-d·En-zu (?)...(3) Šuša ki...(4) ia qa zid gi à[-gam zal] (5) ia qa zid kaskala-[šu] (6) Su-a-ne-ru (?)...(7) Šuša ki-šu gin-[ni] (8) û-ia qa zid eš à-gam zal (9) û eša-kam (10) Sur-e-bar-bara mar-tu (rev. 11) ša-šura-šu gin-na (12) aš zid-še gur (13) gi qa zal-giš (14) Še-li-bu-um (15) pa-te-si Sa-bu-um ki (16) Sa-bu-um-šu gin-ni.

(17) Iti Mu-[ $\S u$ -du].

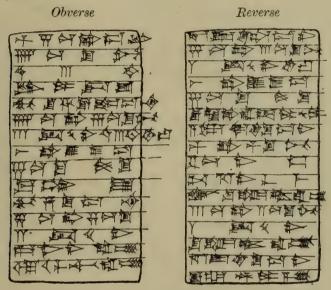
(1) (Wanting.) (2) Sur-Enzu . . . (3) [gone to] Susa. (4) 5 qa of meal, 1 me[asure of oil], (5) 5 qa of meal [for] the road, (6) Su-aneru . . . , (7) gone to Susa. (8) 15 qa of meal, 3 measures of oil (9) on the 3rd day, (10) Sur-ê-barbara the Amorite, (11) gone to the šašur. (12) 1 gur of meal-grain, (13) 1 qa of sesame - oil, (14) Šelibum, (15) viceroy of Sabum, (16) gone to Sabum.

(17) Month Šu-[mudu] (the 9th month).

Evidently Sabum was one of the Semitic states of Babylonia, as not only its own name, but also that of its viceroy, Šelibum, "the fox," testifies.

## 80 (58). Month only.

Baked; 53.4 mm. high by 27.5 mm. wide; obverse fifteen, reverse sixteen lines of very neat writing. Colour dark greyish-yellow.



(1) Û-ia qa kaš gin lugal (2) ilima qa zid gu (3) û eša-kam (4) lu-banda sukkal (5) mu šu-ḥa-e-ne gin-na (6) ilima qa kaš âš qa zid gu (7) eš à-gam zal û eša-kam šag uru (8) aš (gur) dida gin (9) ia qa zid kaskala-šu (10) ma-šum sukkal (11) mu ḥa-šu¹ gin-na (12) ia qa kaš lama qa zid (13) mina â-gam zal (14) dan-i-li ra-gab (15) û u-bar-ti ra-gab (rev. 16) Šuša ki-ta gin-ni (17) ia qa kaš eš qa zid gu (18) gi à-gam zal šag uru (19) aš (gur) dida gin (20) ia qa zid kaskala-šu (21) e-la-ga-ra-ad dumu nu-tur (22) A-dam-dunki-šu gin-ni (23) û qa kaš û qa zid gu (24) šuššan qa zal giš (25) nim ḥu-ni-bar-me (26) gir šu-ila-tum ra-gab (27) eš qa kaš mina qa zid gu (28) gi à-gam zal (29) šu-ila-tum ra-gab (30) Šušaki-šu gin-ni (31) Iti izin-d-Dumu-zi.

15 qa of royal standard drink, 9 qa of gu-meal, day 3rd. Brought in the name of the fishermen (by) Lu-banda, the messenger. 9 qa of drink, 6 qa of gu-meal, 3 measures of

¹ ? for šu-ha-šu.

oil, day 3rd, within the city. 1 (gur) of standard herbdrink (beer), 5 qa of meal, for the road (journey), Mašum the messenger—gone in the name of the fish-curer. 5 qa of drink, 4 qa of meal, 2 measures of oil, Dan-ili the rider and Ubarti the rider, brought from Susa. 5 qa of drink, 3 qa of gu-meal, 1 measure of oil within the city; 1 (gur) of standard herb-drink (and) 5 qa of meal for the road, Ela-garad the son of the steward—taken to Adamdun. 10 qa of drink, 10 qa of gu-meal, \frac{1}{3} of a qa of sesame-oil, collection for (or of) the hu-ni-bar-people, agent: Šu-ilatum (or Šu-êlîtum), the rider. 3 qa of drink, 2 qa of gu-meal, 1 measure of oil, Šu-ilatum (Šu-êlîtum), the rider—taken to Susa. Month Izin-Dumu-zi (i.e. of the Festival of Tammuz, corresponding with June—July).

The number of Semitic names which these tablets referring to consignments of foodstuffs contain suggest that the trade (if such it was) was largely in the hands of the non-Sumerian population.

Ela-garad in line 21 is probably for Ela-qarad, "Ela the warrior." Ela may have been the name of some old herogod, but more light is needed.

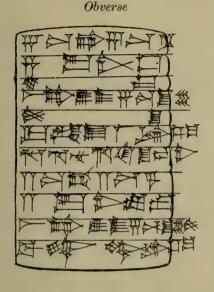
For Šu-ilatum or Šu-êlîtum, see No. 77 (pp. 89 and 90).

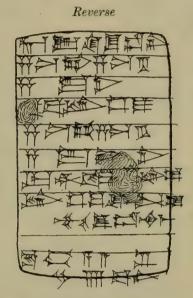
# 81 (59). Month and day only.

Baked; 51·2 mm. high by 32 mm. wide; obverse eleven lines in eleven cases, reverse and edge eleven lines in nine cases, with a space before the date. Writing good, but lines 15 and 17–19 are slightly damaged.

(1) Ia qa kaš, ia qa gar (2) lama gin zal giš (3) šag uru (4) aš (gur) dida ia qa zid še (5) kaskala - šu (6) Sur-d-En-lil-la lu giš-ku (7) Hu-hu-nu-riki-šu gin-ni (8) mina qa kaš mina qa gar (9) mina gin zal šag uru (10) aš (gur) dida ia qa zid še kaskala (11) ba-lul-lul lu giš-ku (rev. 12) Šušaki-šu gin-ni (13) lama qa kaš lama qa gar (14) lama gin zal (15) [a]b-ba lu giš-ku (16) lama qa kaš lama qa gar (17) lama gin zal

- (18) Sur-d.Gu-[sili]m (?) lu giš-ku (19) lu giš-ku ki al-la-(20) mu-šu gin-na-me
  - (21) Iti amar-a-a-si (22) û ussa-ba-ni.





5 qa of drink, 5 qa of food, 4 shekels of sesame-oil, within the city; 1 (gur) of herb-drink (? beer), 5 qa of meal of grain, for the road, Sur-Enlilla the retainer has taken to Huhunuri. (8) 2 qa of drink, 2 qa of food, 2 shekels of oil within the city; 1 (gur) of herb-drink, 5 qa of meal of grain (for) the road, Balullul the retainer has taken to Susa. (13) 4 qa of drink, 4 qa of food, 4 shekels of oil, Abba the retainer. (16) The same, Sur-Gu-silim the retainer (and the other) retainer, have taken to the place of Allamu.

Month Amar-aa-si (11th month), day 8th, morning.

In line 9 šag, "within," is written over the sign for city, which the scribe had begun to write. The postposition -šu is omitted at the end of line 10.

In line 15 the traces of the first character seem to be those of ab, which the second character supports. The first zal in line 17 is apparently erased.

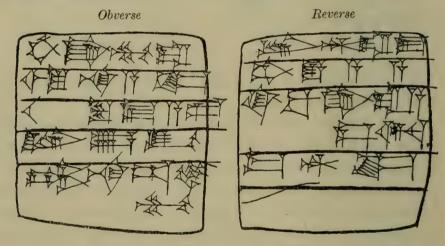
The broken character in line 18 I have restored as  $\Leftrightarrow$ , silim, but this is not quite certain.

The plural verb in line 20 apparently agrees with two subjects, the first in lines 15 and 19, and the second in line 18. It is noteworthy that it is the place of a person to which the produce was transported, and not to a town or district.

For Iti Amar-aa-si, "the month of the steer, father of the horn," see the Proceedings of the Society of Biblical Archæology, April, 1913, p. 127. It was the 11th month of the year, corresponding with Sebat.

# 82 (60). Undated.

Unbaked; 41.6 mm. high by 40 mm. wide; obverse five lines of writing, reverse five again in four cases. State of preservation excellent. Colour grey.



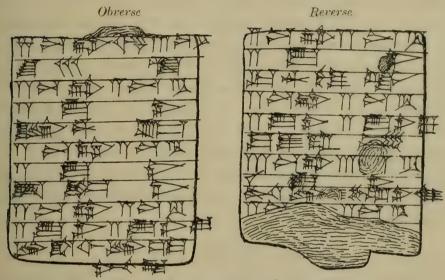
(1) Dug-ga-mu-ra (2) û na-a-ka (3) û engur-ê-a-gur (4) lugal-ner-gal (5) he - na - ab - šum - mu (rev. 6) Ludingir-ra-gi (7) gud-e-a-a (8) ki-ba ga-ra-a (9) ga-ar (10) ma-an-gu.

Duggamura and Naaka (3) 10 gur of tan (?) (to) Lugalnergal will give. Lu-dingirragi, (7) the ox-hide tanner (?) has promised (?) to do the steeping (?).

Subject very doubtful. The rendering is based mainly on line 7, where gud-e possibly means "ox leather". On the other hand, engur-ea occurs elsewhere as though it were some kind of produce.

# 83 (61). Day and month only.

About two-thirds of a tablet, imperfectly baked; 37.5 mm. high by 29 mm. wide. Obverse and edge twelve, reverse ten lines of writing; left-hand edge one line. Beginning and end of text wanting.



Left-hand Edge 研令 對災国和目間

(1) ia qa kaš šeg eš qa gar (2) Šu-eš-dara (3) mina qa kaš mina qa gar (4) mina gin zal (5) lugal-d-Ṣalam (6) mina qa kaš, mina qa gar (7) mina gin zal (8) â-ne-ni (9) mina qa kaš mina qa gar (10) mina gin zal mina gin zal udu (11) Amel-ša-lim lu giš-ku (12) gu-la (rev. 1) mina qa kaš mina qa gar (2) mina gin zal (3) Sur-d-Nin-kis (4) mina qa kaš mina qa gar (5) mina gin zal mina gin zal udu (6) ma-aš ra-gab (7) eš qa kaš eš qa gar (8) gi gin zal (9) nim lu sa (?)-bu-um ni-lum (10) mina qa [kaš] mina qa gar (11).... (edge) [û] åša-kam, iti še-il-la.

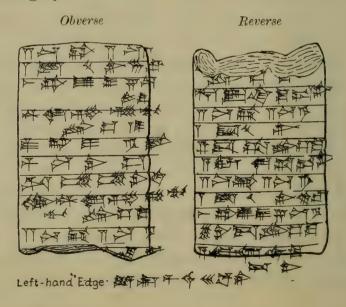
5 qa of fine drink, 3 qa of food, Šu-ešdara; (3) 2 qa of drink, 2 qa of food, 2 shekels of oil, Lugal-Salam; (6) 2 qa of drink, 2 qa of food, 2 shekels of oil, Åneni; (9) 2 qa of drink, 2 qa of food, 2 shekels of oil, 2 shekels of mutton-oil (dripping), Amel-šalim, the chief retainer;

(rev. 1) 2 qa of drink, 2 qu of food, 2 shekels of oil, Sur-Nin-kis; (4) 2 qa of drink, 2 qa of food, 2 shekels of oil, 2 shekels of mutton-oil, Maš, the rider; (7) 3 qa of drink, 3 qa of food, 1 shekel of oil, collected (by) the Sabite Nilum (or Ṣallum); (10) 2 qa of [drink], 2 qa of food, . . . [day] 6th, month Še-illa (Adar).

As there are Semitic elements in the names, it is not improbable that this list of consignments refers to the Semitic state of Sabu, as line 9 of the reverse leads one to suspect. In this case, Šu-ešdara might be rendered "Istar's man", or the like. Lugal-Ṣalam as Šarri-Ṣalmu, "my king (is) Ṣalmu," and Sur-Nin-kis as Amel-Nin-kis. Maš may be the same name as Mašum in No. 80, line 10. The divine appellation Ṣalmu in the name Šarri-Ṣalmu is Semitic, and was borrowed by the Sumerians under the form of Ṣalam.

# 84 (62). Month and day only.

Baked; lower end wanting, three or four lines lacking or imperfect in consequence; height 51.5 mm., width 29.2 mm.; obverse thirteen lines in ten cases, reverse thirteen lines in eleven, left-hand edge one line. Colour yellowish-grey.



2 qa of drink, 2 qa of food, 1 measure of oil within the city; 1 (gur) of herb-drink (beer), 5 qa of food for the road, Dungi-zi-mu, the retainer; (7) 30 qa of drink, 30 qa of royal food, 10 qa of sesame-oil, the collection (at) Taḥtaḥani, agent: Dungi-zi-mu, the retainer; (12) 2 qa of drink, 2 qa of food, [1? measure of o]il within the city, . . . (reverse) . . . the retainer, has taken to Susa; (4) 2 qa of drink, 2 qa of food, 1 measure of oil, Adata, the retainer, has brought from Adamdun; (8) 2 qa of drink, 2 qa of food, 1 measure of oil within the city, 1 (gur) of herb-drink, 5 qa of food, Inda, the retainer, has taken to Adamdun.

Month Gan-maš (Nisan), 30th day.

The text is somewhat carelessly written, hence the strange form of  $\check{s}ag$ , "within," in line 2 of the obverse, the omission of the food for the road in lines 3-4, and for (determinative suffix) at the end of line 9. The mu of Dungi-zi-mu in line 10 having been partly obliterated by the fifth line of the reverse, the scribe scratched it in faintly in line 11.

# 85 (63). Day and month only.

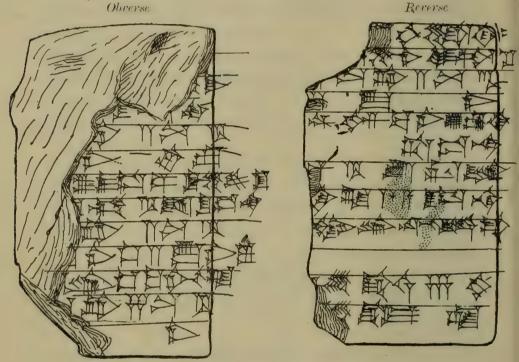
Baked; 54.4 mm. high by 34 mm. wide; obverse ends of twelve lines of writing, reverse eleven lines in ten cases, with a space between the ninth and tenth. Colour reddish-grey.

(Lines 2 and 3) (So and so) has taken to . . . (4) [2?] qa of drink, 2 qa of food, . . . [shekel(s)] of oil within the city; (6) . . . [qa] of herb-drink, 20 qa of meal of corn for the road, (7) . . . -dur-mah has taken to the nig-x; (8) [2? qa] of drink, 2 qa of food, (9) [2? sheke] ls of sesame-oil, 2 shekels of oil of mutton (10) . . . the chief retainer; (11) [5? q]a of drink, 5 qa of food, (12) . . . [shekels] of oil, (rev. 13) . . . of (the city) Dug-guba, (14) (and) . . . -bu-sallum the viceroy (patesi); (15) 2 qa of drink, 2 qa of food, (16) 2 shekels of oil,

(17–18) <sup>d.</sup>Addu-bani has brought from Uru; (19) 10 qa of food the king's proctor (20) has brought to Kilâa; agent: Lu-bal-šagga.

(21) Taken on the 6th day, (22) month Še-illa (the 1st

month).



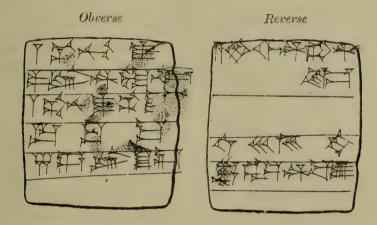
Though imperfect, this inscription is important on account of the name of the patesi in line 14, . . . -bu-ṣallu<sup>m</sup>. This may be the luSabu<sup>m</sup>-ṣallu<sup>m</sup> of No. 83, reverse, line 9. In all probability he was patesi of the city Dug-guba mentioned in line 13 of this present inscription.

A Semitic personal name occurs in Addu-bani, "Hadad is mycreator," in line 17. The reading of the city-name here as Uru is somewhat doubtful, as this would have caused confusion with the Uru at Muqeyyer, the ancient Ur of the Chaldees. As, however,  $rac{1}{2}$  is rendered by  $uru = \hat{a}lu$ , "city," it is possible that the pronunciation was something similar, namely, U-uru or U-eri.

<sup>&</sup>lt;sup>1</sup> See Nos. 87, l. 12; 92, l. 10.

# 86 (64). Day and month only.

Unbaked; 36 mm. high by 33 mm. wide; obverse five lines of indistinct writing, reverse four lines in three cases. Clay somewhat soft.



- (1) Gi gud dim nimin qa (2) pa lu-d·Nin-šaḥ(?) (3) gi gud dim nimin qa gud ḥun(?)-ga(?) (4) sur-zikum-ma (5) ia kal (guruš) luḥun-ga (rev. 6) a-šag igi-d·gištin-ana- (7) -ka.
  - (8)  $\hat{U}$  ušu-lal-eša-kam (9) iti izin-d.Ba-u.

1 grown ox of 40 qa, official: Lu-Ninšah(?); 1 grown ox of 40 qa—a hired ox—Sur-zikum-ma; 5 men—hired workmen—in the field of Igi-Gištin-ana.

Day 30th less 3, month Izin-Bau (the 9th month).

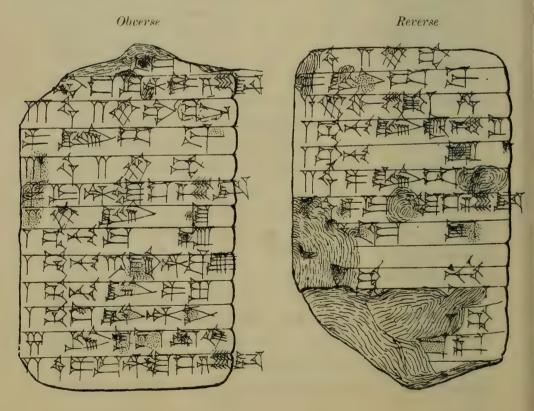
This text is one of a rather small class represented in Reisner's Tempelurkunden by five numbers only (88–92). The oxen are described as being of 30, 40, or 50 qa, and belonging, apparently, to the persons by whose names they are accompanied. One is mentioned as "the property of Bau", another is "an ox of the palace", and yet a third "an ox of Nannar". Among the persons accompanying them are Lu-Ninšah (No. 91, 5) and Sur-zikum-ma (No. 89, 3). The fields referred to are ašag ê-billi gula, "the field of the great new temple"; the dug-gala field; and a-šag zal zina, "the field of zina-oil(?)." One of these is dated in the 7th month, that of the festival of

Tammuz (September), another in the 8th, that of the festival of Dungi (October), and two others, like the present text, in the ninth month, that of the festival of Bau (November).

In the present text the field where the oxen were is described as that of the eye (centre) of Gištin-ana, "the vine of heaven," the mother of Tammuz, explained as bêlit sêri, "the lady of the field." The next (No. 87) is a text of a similar nature.

#### 87 (65). Date lost.

Unbaked; 72 mm. high by 45 mm. wide, but originally taller, a fracture having reduced the height, rendering the beginning and the end imperfect, with considerable damage to the last six lines preserved, which now number thirteen on the obverse and twelve on the reverse. Colour grey.



- (1) . . . sag . . . (2) [gi] gud giš Sur-d-Dumu-zi-da (3) eš û a-šag gud (al) (4) pa lugal-ab-ba (5) eš û a-šag gud (6) pa sur-Nin-giš-zi-da (7) a-šag lugala-šu (8) gi gud dim sur-mesi (9) gi gud dim nig-ga d-Ba-u (10) gi gud dim lugal siba (11) gi gud giš Lugal-an-ni (?) (12) ia lu hun-ga uru-ki (13) mina û pa sur-d-Nin-giš-zi-da (rev. 14) eš (?) û a-šag gud (15) pa Lugal-ab-ba (16) a-šag pi-li-ha (17) gi gud dim lugal-zag-gi-si (18) gi gud dim sanga (19) mina û pa lugal-ab-[ba] (20) mina û pa sur-[d-]Nin-giš-zi-da (21) . . . a-ka sahar.
- (22) . . . gud dim (23) . . . gud [gis(?) gud hun-ga?] (24) . . . gud (25) . . . hun-ga.
- (1) . . . (2) [1?] full-grown ox, Sur-Dumu-zida, (3) 3 days (in) the cattle-field,¹ official: Lugal-abba; 3 days (in) the cattle-field, (6) official: Sur-Nin-giš-zida, for the king's field; 1 grown ox of Sur-mesi; (9) 1 grown ox, the property of the goddess Bau; 1 grown ox of the king of the herdsmen; 1 full-grown ox of Lugal-anni; (12) 5 hired men of the city; (for) 2 days, official: Sur-Nin-giš-zida (reverse) (for) 2(?) days (in) the cattle-field, (15) official: Lugal-abba, field of piliha; 1 grown ox, Lugal-zag-gi-si; (18) 1 grown ox, the priest, (for) 2 days, official: Lugal-ab[ba]; (for) (2?) days, official: Sur-Nin-giš-zida (21) . . . a(?)-ka mould(?).
- (22) (So many <sup>2</sup>) grown oxen; (23) (so many <sup>2</sup>) [full grown and hired <sup>3</sup>] oxen; (24) . . . oxen; (25) (so many <sup>2</sup>) [men <sup>3</sup>], hired.

(At the end was apparently the date, day and month—and perhaps the year.)

The name of Sur-Nin-giš-zida occurs under the form of Sur-Nin-gis-zi in Reisner's No. 90, rev. 7, and Lugal-zag-gi-si occurs in his No. 88, line 7.

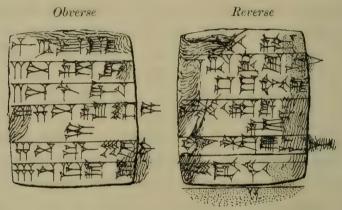
<sup>&</sup>lt;sup>1</sup> The *al* here is apparently erased as an error. Perhaps the scribe thought of writing "field of adult oxen", but *al*, with that meaning, is generally attached to *lid*, "cow."

<sup>&</sup>lt;sup>2</sup> The numbers are broken away.

<sup>&</sup>lt;sup>3</sup> Broken away—restored from the context.

#### 88 (66). Date practically lost.

Baked; 33 mm. high by 27 mm. wide; obverse seven lines of writing in six cases, reverse and edge eight lines in five cases, with a double line between the last two. Well written but badly preserved, the clay being soft and crumbly, colour red.



(1) Û qa gar Sur-šu-ga(?)-[lam-ma] (2) mina qa adda (3) mina qa Kud-da (4-5) niš-lama qa dup-šar turtura (6) ia qa mar-tu-sal (7) âš qa sur-ê-dar-[a] (rev. 8) [gi]-duba(?)-ur (9-10) [ê]-ta-azaga-zu lu giš-ku gu-la (11-12) gi-duba(?)-ur e-udu-ada (13) gir d.Ba-u-al(?)-ti(??).

(14) Zi- $ga \hat{u} u$ -[kam] (15) . . . a . . .

10 qa of food Sur-šu-galamma (?); 2 qa Adda; (3) 2 qa Kudda; 24 qa the younger scribes; (6) 5 qa the Amorite woman (women); 6 qa Sur-ê-da[ra]; Gi-duba(?)-ur; (9–10) [£]-ta-azaga-zu, the chief retainer; (11–12) Gi-duba(?)-ur...; agent: Bau-alti(?).

Taken away day 10th (?), [month] . . .

No. 78, which is a similar text, has the names of Adda (l. 2), Kudda (3), Sur-ê-dara (7), and Gi-duba(?)-ur. It also mentions the younger scribes (5) and the Amorite woman (6). Though apparently not stated, this inscription probably referred to dogs and their caretakers.

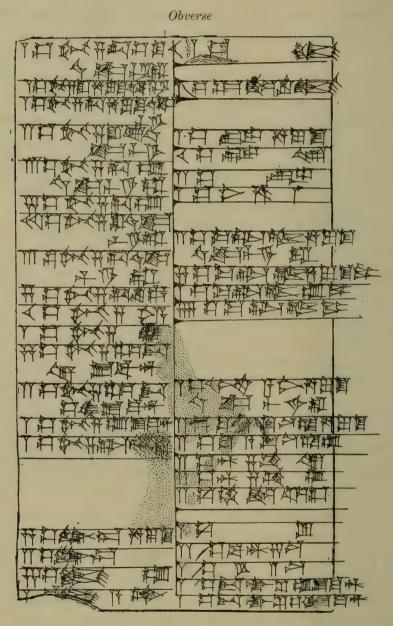
From the similar texts in Reisner, Nos. 229 ff., birds were included, perhaps falcons, likewise used for hunting.

89 (66a). A list of furniture, no date.

Baked; 15 cm. high by 136 mm. wide. Two columns on each side, the first with twenty-seven lines of writing in nineteen cases (a four-line space between lines 23 and 24); the second with twenty-three lines of writing in twenty-one cases (a one-line space between lines 1 and 2 and 18 and 19; a two-line space between 2 and 3 and 6 and 7; a three-line space between lines 11 and 12); the third (the right-hand of the reverse) with six lines of writing (lower part blank); the fourth with four lines of writing (upper part blank, a three-line space between lines 2 and 3, and an eight-line space between lines 3 and 4). Colour yellowish-red.

- (Col. I, Il. 1-2) Gi giš gu-za uš giš-ku zabar gar-ra (3) gi giš gu-za šu-nigin ha-lu-up zabar gara (4-5) gi giš gu-za uš ha-lu-up zabar gara (6-7) mina giš gu-za šu-nigin lam zabar gara (8-9) eš giš gu-za uš mesi zabar gar-ra (10) ia giš gu-za uš mesi (11-12) niš-gi giš gu-za šu-nigin zabar gar-ra (13-14) eš giš gu-za uš zabar gar-ra (15) lama giš gu-za uš šag-gal (16) û giš gu-za du-a (17) gi giš gu-za bara (18-19) lama giš gu-za keš-da lam ê-ba-an (20-21) mina giš gu-za keš-da giš-hur ê-ba-an (22) gi giš gu-za mesi ê-ba-an (23) gi giš gu-za al-zi-ra.
- (24) Lama giš gir-sab ha-lu-up (25) mina giš gir-sab (26) ia giš na mesi (27) gi giš na ildag (Col. II, 1) û-mina (?) giš na.
  - (2) Gi giš sag-erim-na.
- (3) Gi giš banšur ha-lu-up (4) û giš banšur lam (5) mina giš banšur (6) gi giš du ha-lal.
- (7-8) Mina giš ma al-tum ha lu up zabar gar ra (9) lama giš ma-al-tum ha-lu-up tur (10) gi giš ma-altum mesi tur (11) ussa giš ma-al-tum tur.
- (12–13) Gi giš kir a-du ha-lu-up zabar gar-ra (14) mina giš ku id qa-la ha-lu-up (15) mina giš ku id qa-la mesi (16) mina giš an-za-am lam (17) mina giš an-za-am mesi (18) mina giš gu-bil sag-ga.

(19) Gi giš sug (20) mina giš ba-an ia qa (21) gi giš gar mina qa (22) gi giš da-ag-si mesi ė ba-an (23) gi giš da-ag-si giš-hur ė ba-an.



Reverse

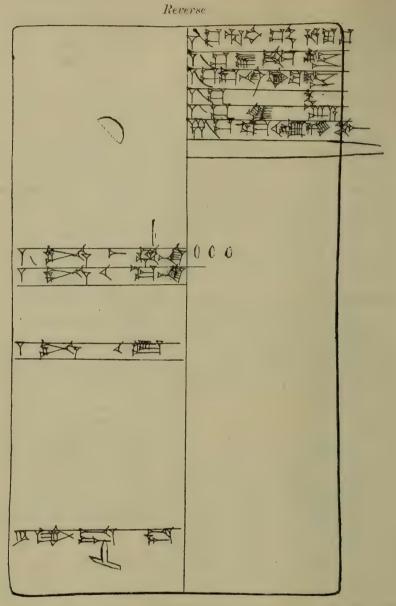
(Col. I, l. 1) Gi giš mud giš-rin ha-lu-up (2) gi gis sa-bil-tu<sup>m</sup> (3) gi giš gan na-ah-ba-tu<sup>m</sup> (4) gi giš-rin (5) gi giš lum-ma-a (6) ia giš sag-gul gi-sir.

(Col. II, l. 1) Gi na aš gun-na (2) gi na û ma-na.

- (3) Gi na û gin.
- (4) Nig-ga da-du.

# A translation of what is certain, and an attempted translation of the rest

- (1-2) 1 backed chair made of urkarinnu-wood and bronze; (3) 1 canopied (?) chair made of halup-wood and bronze; (4-5) 1 backed chair made of halup-wood and bronze; (6-7) 2 canopied (?) chairs made of myrtle and bronze; (8-9) 3 backed chairs made of palm-wood and bronze; (10) 5 backed chairs of palm-wood; (11-12) 21 canopied (?) chairs made with bronze; (13-14) 3 backed chairs made with bronze; (15) 4 backed chairs of saggul-wood; (16) 10 carved (?) chairs; (17) 1 chair (with) a shrine (?); (18-19) 4 chairs constructed of myrtle-wood (?) (and) inlaid (?); (20-21) 2 chairs constructed (?) of vine-wood (?) (and) inlaid (?); (22) 1 chair of palm-wood, inlaid; (23) 1 chair al-zi-ru.
- (24) 4 foot-rests of halup-wood; (25) 2 foot-rests; (26) 5 couches of palm (?)-wood; (27) 1 couch of iltag (?)-wood; (col. II, 1) 11 couches.
  - (2) 1 canopy (?) of a couch.
- (3) 1 table of *halup*-wood; (4) 10 tables of myrtle(?); (5) 2 tables; (6) 1 *halal*-standard.
- (7) 2 beds made with *halup*-wood and bronze; (9) 4 small sofas of *halup*-wood; (10) 1 small sofa of palm-wood; (11) 8 small sofas.
- (12) 1 receptacle made of halup-wood (and) bronze; (14) 2 implements for watering, of halup-wood; (15) 2 implements for watering, of palm-wood; (16) 2 anṣam of myrtle-wood; (17) 2 anṣam of palm (?)-wood; (18) 2 wooden polling-dishes.
- (19) 1 wooden water-receptacle; (20) 2 measures of 5 qa; (21) 1 wooden dish of 2 qa; (22) 1 daksi of palmwood, inlaid (?); (23) 1 daksi of vine-wood (?), inlaid (?).



Reverse

(Col. III, l. 1) 1 beam (?) of a balance (?) of *halup*-wood; (2) 1 case; (3) 1 quiver; (4) 1 balance; (5) 1 shrine-barrow (?); (6) 5 flute-cases (?).

(Col. IV, l. 1) 1 weight of 1 talent; (2) 1 weight of 10 mana, (3) 1 weight of 10 shekels.

(4) The property of Dadu.

From the general appearance of the list, it would seem to give the stock-in-trade of a maker of and dealer in

furniture. Whether Dadu made a speciality of temple-furniture is doubtful; it seems more likely that he supplied what was needed in the palace.

"an enclosure", i.e. a chair with some kind of canopy. The shrine-chair mentioned in line 17 was probably more suited for religious purposes.

In a country possessing so few trees as Babylonia, all, or almost all, the wood must have been imported. The different kinds of wood used in the making of these articles of furniture, especially the chairs, are probably given in the order of their value. Urkarinnu (l. 1) has been compared by Dr. C. J. Ball with the Syr. אשכרע, and translated "box". For halup (Semitic form huluppu) I believe no identification has been proposed. The rendering of lam as "myrtle" is based upon the Semitic rendering asu, which has this meaning. Mesi is here rendered "palm" because of the mesmakanna or musukannu, i.e. "the mesu-tree of Makan", which is generally so translated. The šag-kal is Semiticized as šakkullum, but for this also it is difficult to find an identification. The meaning of the characters of which the word is composed is "heartstrong", and this, if in any way an indication of the kind of wood, might point to the oak. The  $gi\check{s}$ -kin, Semiticized as  $ki\check{s}kan\hat{u}$ , and mentioned as being white, black, and grey— $ki\check{s}kan\hat{u}$   $pi\check{s}\hat{u}$   $\check{s}almi$ ,  $s\hat{a}mi$  (W.A.I., ii, 44, 52-5)—was the tree of Éridu, the centre of the Babylonian Paradise. In the list of trees quoted (W.A.I., ii, 44) the vines proper follow, so that the  $ki\check{s}kan\hat{u}$  was to all appearance something different.

The foot-rest (I, 24, 25) is a compound word as in English. The Semitic form is kirṣappu, possibly from the Sumerian girṣap, though gir-gub might be regarded by many as preferable. In line 27 it seems probable that the last character may be one of those which have developed into \(\)\(\)\(\)\(\)\(\)\(\)\(\), its identification with the form in the text seems doubtful. Nevertheless, two widely differing forms may have existed side by side.

Col. II, line 2. As sag means "head", the probable rendering of sag-erim here is "head-screen", or the like.

As religious emblems, in the form of standards, etc., were often used at religious feast-rites, the meaning of  $\Rightarrow$ , Semitic *sikkatu*, is here assumed to be "standard". *Halal* probably indicates its special form.

Col. II, lines 7 ff. *Måltum* or *Maaltum* is the usual Semitic word for bed or divan, hence the rendering here adopted.

Col. II, lines 12–13.  $\langle \triangleright \rangle$  Assyr.  $\langle \triangleright \rangle$  = Assyr.  $\langle \triangleright \rangle$  = k i r u here stands for some kind of receptacle,  $a ext{-}du$ , "watersprinkling" (possibly). In lines 14 and 15  $g ext{i} s ext{-}ku \ id$  q a l a is taken to mean "implement stream-apportioning", or the like. For  $a ext{n} s a m$  in lines 16, 17, cf. the following:—

```
lut an - sa - am as - \dots
lut an - sa - am - bi suk - ba - tu^m . . . . .
lut nig-lu-gisgal-lu mu-sar(?)-ris-tum do.
lut a - nak anaq - qu do.
lut a - nak - mah anaq - mah - hu do. ka-ra-[ni].
```

As the anak and anak-mah are certainly receptacles for libations, and partly synonymous with anṣam-bi, which occurs in the preceding line, it is certain that giš anṣam is also an object of the same class. From the first line of the extract above it seems likely that the Semitic form of the word was aṣṣamu, and derived from anṣam. The rendering of gubil-sagga in line 18 as "polling-dish" is based on the second element, which means "head".

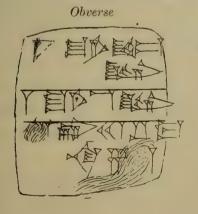
The nature of the *daksi* (ll. 22, 23) is uncertain. Possibly *si* is here "horn", in which case it would stand for a vessel with "horns" or handles.

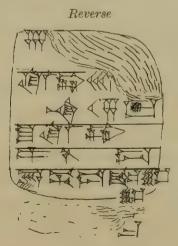
(Rev., col. III). The nature of these objects is apparently indicated by the third line, in which nahbatum means "quiver". In line 6 gi-sir, "reed of blowing," may indicate something composed of several pipes, in which some kind of mouth-organ (pandean pipes) may be intended.

Whether the name of the owner, Dadu, be the same as Dadu (David) or not, I leave undecided, but from its form it might easily be Semitic.

90 (12b). Date lost.

Imperfectly baked; 35.5 mm. high by 32 mm. wide; obverse five lines in three cases, reverse seven lines in five cases. The edge below has traces of two lines.





This tablet was in a bad condition when copied, one character of the third, fourth, and fifth lines being damaged, portions of lines 6 and 7 broken away (upper right-hand corner of the reverse), and the date (two lines) wanting except a portion of the final character. The clay has since quite disintegrated, and the object cannot be moved from its bed of wadding without danger of total destruction. Revision was therefore impossible.

(1) Gi (or gi šuš) tug ig-lama (2) lugala; (3) gi tug ig a lugala (4) ki-lala-bi niš-gi šuššan ma- (5) -na åš (?) [gi]n. (6) Imina . . . (7) ki-lala-bi ušu-gi . . . [ma-] (8) -na â-ia gin. (9) Tug ki-lal tag-[ga]. (10) Pa Kud-du. (11) Iti gud-du-ne-mu- (12) -mu. (13) [Mu . . . (14) . . . ba-h]ula.

1 royal lamhuššu-garment, 1 royal . . . -garment, their weight  $21\frac{1}{3}$  mana 6 shekels. 7 . . . , their weight 31 . . mana 15 shekels. The cloth has been weighed. Official: Kuddu. Month Guddu-nemumu, [year the king rava]ged. . . .

Texts referring to cloth and garments will be found in the Amherst Tablets, vol. i, pp. 25, 174, 184. The completion of the name of the garment in line 3 is doubtful, as the space seems to be insufficient for a very wide character. The name mentioned in connexion with these memoranda in line 10 is noteworthy, as Kuddu apparently comes from kud, "to cut," and would be the ancient Sumerian equivalent of tailor—tailleur. This form is rare, Kudda being that generally found.

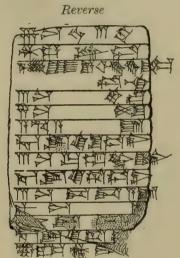
# 91 (13b). Undated.

Unbaked; 43.7 mm. high by 30 mm. wide; obverse eleven lines of writing; reverse and edge fifteen lines in fourteen cases. Colour grey.

(1) Eš qa gar šag u[ru], (2) ia qa kaskala-šu (3) Sur-šag-ga sukkal.
(4) Eš qa šag uru, (5) ia qa kaskala-šu,
(6) Nu-ur-i-li sukkal.
(7) A-dam-dunaki-šu gin-ni.

(8) Eš qa šag uru, (9) ia qa [kaskal]a-šu, (10) Za-na-ti sukkal. (11) Šušaki-šu gin-ni. (rev. 12) š qa û eša-kam (13) d.Lama lurim (14) zi-lum-e šag-gan-ne (15) gin-na. (16) Eš qa šag uru, (17) ia qa kaskala-šu (18) A-hu-a sukkal. (19) Šušaki-šu gin-ni. (20) Eš qa Sur-mesi, nar lugala. (21) Šušaki-ta gin-ni. (22) Eš qa Da-da-a sukkal. (23) û qa . . . , (24) gir Da-da-[a], (25) Šušaki-ta gi[n-ni]. (26) Iti Izin-Dumu-zi.

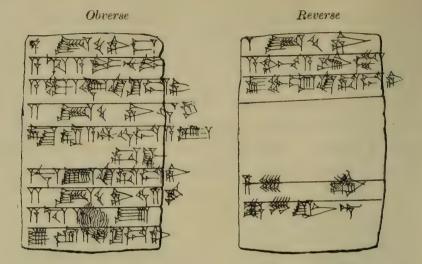




3 qa of food within the city, 5 qa for the road: Suršagga, messenger. 3 qa within the city, 5 qa for the road,
Nûr-îli, messenger. Taken to Adamdun. 3 qa within the
city, 5 qa for the road; Zanati, messenger. Taken to
Susa. 6 qa the third day, protection of the courier, going
with the escort(?). 3 qa within the city, 5 qa for the
road, Ahua, messenger. Taken to Susa. 3 qa, Sur-mesi,
the king's singer. Brought from Susa. 3 qa, Dadaa, the
messenger. 10 qa of meal(?), agent: Dada[a]. Brought
from Susa. Month Izin-Dumuzi.

#### 92 (14b). No date.

Unbaked; 46 mm. high by 30 mm. wide; obverse ten lines of writing in nine cases, reverse five lines in five cases, with a broad blank space between lines 3 and 4.



(1) Gi â-gam zal-giš. (2) A-lu-a dumu nu-banda.
(3) A-dam-dunaki-šu gin-ni. (4) Mina â-gam zal û gia-kam (5) La-ra-am-ê-a gin- (6) -uš-gala. (7) Šušaki-ta gin-ni. (8) Mina â-gam zal û mina-kam, (9) A-lu-a sukkal. (10) U-uru (?)-aki-šu gin-ui. (11) Gi â-gam zal, (12) A-gu-a lu rim. (13) Sa-bu-umki-ta gin-ni.

(14) Zi-ga (15) iti Še-gur-kud.

1 measure of sesame-oil, Ahua, the son of the superintendent. Taken to Adamdun. 2 measures of oil the first day, Lara-amê, the chief proctor. Brought from Susa. 2 measures of oil the second day, Ahua, the messenger. Taken to Uru(?)a. 1 measure of oil, Agua, the courier. Brought from Sabu<sup>m</sup>.

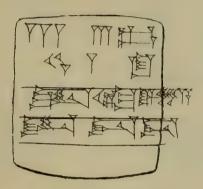
Transport of the month Še-gur-kud (Adar).

Other texts of a similar nature are Nos. 15, 16, 17, 42, 49, 77, 79, 80, 81, 83, 84, 85, 91.

Ahua (Il. 2 and 9) is apparently Semitic ("my brother"). One of the persons bearing it belonged to Adamdun and the other to Urua. Agua of Sabu (l. 12) is likewise possibly Semitic ("my crown"); but Lara-ame of Susa apparently has a Sumerian name (? "he has grown to fatness," "fulness," or the like). Babel, "confusion," was not confined merely to the city Babili or Babylon.

#### 93 (15b). No date.

Unbaked; 34.5 mm. high by 31.5 mm. wide, obverse four lines of writing in three cases; reverse blank. Colour grey.



(1) Eš šuš eš guruš (2) ú gia - šu (3) á Gul - gi - a, (4) á Da-da.

183 men for one day. Wage of Gulgia; wage of Dada.

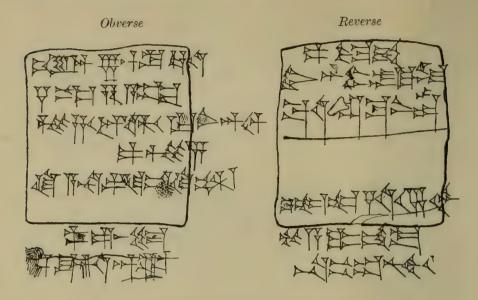
Apparently a memorandum from which the workmen's lists were compiled. The men seem to have been the slaves of Gulgia and Dada, who, as their owners, received their earnings.

A Dada is mentioned in Reisner's No. 152, ii, 18, etc. The pay was apparently due from him and from Gulgia.

#### 94 (16b). Samsu-iluna, 3rd date.

Baked; 39 mm. high by 35.5 mm. wide; obverse five, edge two, reverse four, edge two lines of lightly impressed and somewhat damaged writing. A space between the third and fourth lines (text and date) on the reverse.

- (1) Šímu hamšu mišlu šiqil kaspi (2) ša ašipi tāmti (A-AB-BA) (3) nam-ha-ar-ti ib-ni-d-Addu (4) pa NAM-IA (5) itti a-na-d-Ea-ta-ki-il (6) pa Amurrû (7) bušu d-Šamas-d-Ṣululi (8) pa dam-kar (9) gir d-Ne(?)-uru(?)-gal-îlu-ma(?) (10) ba-lah um-ma-ni-ia (?).
- (11) Warah Abi, ûmn(-mu) ḥamiššēru (12) šattu nár Sa-am-su (13) na-ga-ab-nu-uḥ-ši.



The inscription written in late Babylonian

小女姐女从我的点后已出去在后去。这是国士也是国力。 四多中部的主要出了四個四個的 金爾福姆金剛門的四個不過一個 中华国际中目(10) 因(10) 对时(10) 日本年(10) [BEH] 国夕山 進度上外(三) 了今年 D内田内图图(三) (1) 医现在 第4

Since copying this inscription the tablet has partly fallen to pieces, but all the principal fragments have been joined again.

A sum of 5½ shekels of silver for the water-magian; receipt of Ibni-Addu, the fifthing-official, from Ana-Eatakil, the Amorite.

Property of Šamaš-Sululi, the agent; certifier: Nerigalîlu-ma (?). Respect of Ummania (or "of my people").

Month Ab, day 15th, year of the canal Samsu(-îluna)nagab-nuhši.

This text is similar to the next; and another, apparently of the same nature, and referring to a "sum" or payment, is Tell-Sifr No. B 83 (Strassmaier, Warka 55). This, too, refers to a tâmtu or "sea" (A-AB-BA), and

mentions an official called panam-ya—not "tithing-man", but "fiving-man". Naturally uncertain. The following is an attempted rendering of this longer inscription:—

Šîm tâmtim suluppu šûmu kindu û šamaššame ša ékallum ana kar Larsam iddinām Iribam - d.Sin mār ubar - d.Sin û âḥê-šu itti nidin - ištar pa NAM-IA û Ṣili-ištar taḥḥu-šunu maḥru libba-šunu ṭāb.

The payment (for) the water-reservoir, dates, garlic, kindu, and sesame, for the palace, to the market of Larsa, Iribam-Sin, son of Ubar-Sin, and his brothers, have given. From Nidin - Ištar the "fiving" official and Sili - Ištar their companions it has been received. They are content.

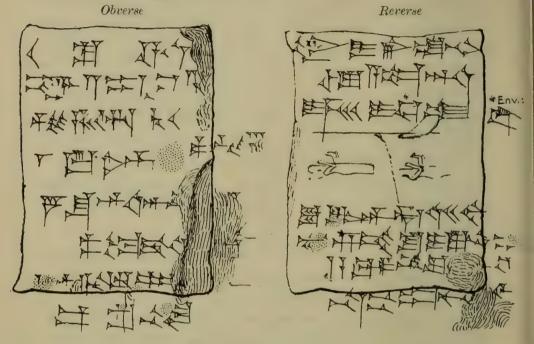
(Here follow the names of seven or eight witnesses and the date. The document is impressed with the seals of several of the witnesses.)

In the absence of more precise indications, the real purport of these inscriptions is not altogether clear, especially in the case of the Berens tablet, which is far from being well written. That it was some kind of contract is implied by the words "they are content", but it seems equally certain that the silver in the one case, or the provisions in the other, were supplied for some department of the temple—at Sippar and at Larsa respectively.

# 95 (20b). Samsu-iluna, 3rd year.

Baked inner tablet; 54.5 mm. high by 40.5 mm. wide; obverse seven, edge one, reverse six, and edge below that one, total fifteen lines of shallow and in some cases rough writing. In a space between the third and fourth lines of the reverse are faint impressions of a cylinder-seal. Colour greyish-yellow ochre.

(1) Ešrit šiqil kaspi (2) šîm A-ab-ba-ha (3) nam-haar-ti (4) mIb-ni-îlu panam-ia (5) bušu d-Šamaš-Ṣululi . . . (6) padam-qar umu . . . (7) û (?) a-na-Ea-ta-[ki-il] (8) pa Amurrū (9) GIR: Már-ér-ṣi-tim (10) û A-bil-d.Šamaš (11) mârē I-ba-tum.



(Seal-impressions)

(12) Warah Eluli, ûmu êšrû (13) mu Sa-am-su-i-lu-na lugal-e (14) id Sa-am-su-[i-lu]-na (15) na-ga-ab-nu-u[h-]ši.

Ten shekels of silver, the price of Aabbaḥa, in the presence of Ibni-îlu, the fiving official, the property of Šamaš-Ṣululi . . . , the agent, for (?) the . . . day (?), Ana-Ea-ta[kiil] the Amorite. Certifier: Mâr-êrṣitim, and Abil-Šamaš, sons of Ibatum.

Month Elul, day 20th, year (after that in which) Samsuiluna the king (dug) the canal Samsu-iluna-naqab nuḥśi.

The text is of a similar nature to the preceding, which see.

The seal-impression shows a bearded and long-robed figure advancing to the right, and bearing, to all appearance, a lamb as an offering to the deity. There is no name, and apparently no attempt has been made to impress any other figures which may have been on the cylinder.

Fragments only of the envelope are preserved, giving the remains of lines 10-14. There are no variants. The lower edge (below the reverse) has traces (though very meagre) of the design on the cylinder-seal and fragments of the inscription. A character like  $n_i$ ,  $n_i$ , suggests that the name thereon was that of Ibni-îlu. Similar traces are to be seen by the  $n_i$  (lower left) of the reverse, and  $n_i$  and other traces above the  $n_i$ ,  $n_i$ , of the date.

96 (19b). Samsu-iluna, 6th year.

Baked; 44 mm. high by 42.5 mm. wide; obverse four, edge one, reverse four, edge below two lines of writing. There is a space between the text and the date (the second and third lines of the reverse), and roughly-drawn vertical lines on both sides indicate cancelling.

- (1) Ešten-éšrit ûmmanē avel ésidē (2) bušu E-tel-bid. Da-gan (3) ûmu šališšerit šinipat û-mi (4) i-na êqli bilta (5) ša d. Marduk-na-și-ir (6) i-și-du Mu-ši-bi-iš é-a-na-șir.
- (7) Warah Ayari ûmu ištenêšru (8) mu Sa-am-su-ilu-na lugal (9) alam gu-bil d. Lama kuski hala-bi.

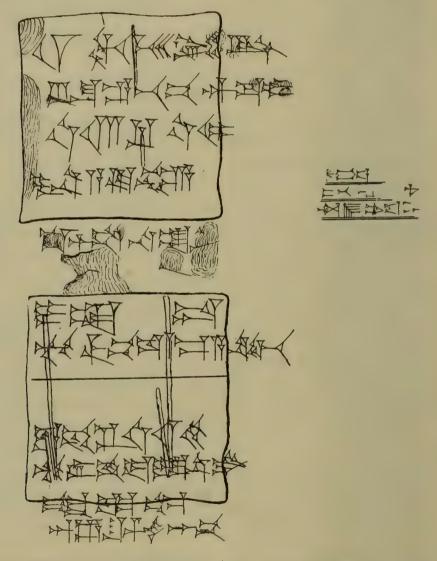
11 men, reapers, the property of Êtel-pi-Dagan, day 13, <sup>3</sup> of a day, cut, in the field, a talent (of corn) for Marduknaşir. Director, Êa-naşir.

Month Iyyar, day 11th, year Samsu-iluna the king (set) on each side an adoring statue of a Lama (genius).

This is a record of reaping done by the slaves or servants of some well-to-do person, in this case Étel-pi-Dagan. As no remuneration is mentioned, it may be supposed that none was paid. This is probably explained by the cylinder-seal imperfectly impressed on the surface, which reads as follows:—

d.Maruduk... Merodach... son of Tillanum, warad Sa-am-su-i-lu-na servant of Samsu-iluna.

As Samsu-iluna, in this inscription, occupies the place of the deity usually found, it would seem that he had been already, in his sixth year, deified, and it may be supposed that the person whose name the cylinder bore, Merodach-..., had something to do with the divine king's worship. The reaping was therefore probably done for the temple or chapel where the worship was carried on.



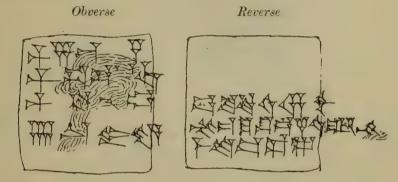
The date is an abbreviation of a much longer one, not yet completely made out. The statutes of the Lama (Semitic Lamassu), however, were placed in £-babbar

<sup>&</sup>lt;sup>1</sup> Possibly the Marduk-nasir of line 5.

(at Sippara) before the sun-god, and in Ê-sagila (at Babylon) before Merodach.

# 97 (14c). Samsu-iluna, 7th year.

Unbaked; 29.5 mm. square; obverse four mutilated lines of writing, reverse (lower part) three lines. Colour grey.



- (1)  $\hat{U}$ -ia qa gar, (2)  $\hat{u}$  qa ša e- . . . -sig, (3)  $\hat{u}$  qa ki-nu-um, (4) ussa qa anšu-ki-a
- (5) Iti Du-azaga û û-lama-kam, (6) mu giš-ku šu-nir ig-babbarra guški (?) (7) me-te ê-e-gi.
- 15 qa of food, 10 qa for . . . , 10 qa Kinum, 8 qa the asses.

Month Tisri, day 14th, year of the bright-shining emblem of gold and silver, the adornment of the temple.

The full text of this date is published in the Quarterly Statement of the Palestine Exploration Fund, July, 1900, p. 271, and reads as follows:—

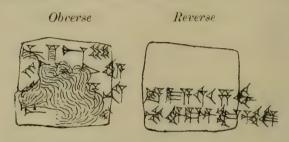
Mu Samsu-iluna, lugale, giš-ku šu-nir ig-babbara guški-kubabbara mete ĉegi Amar-udukura a-munašub, Ê-sagila mul-ana-kime mininmullā.

"Year Samsu-îluna, the king, dedicated a bright-shining emblem of gold and silver, an adornment for the temple, to Merodach, and made Ê-sagila to shine like the stars of heaven."

Ê-sagila was the name of the temple of Belus at Babylon.

## 98 (13c). Year uncertain.

A very small baked clay tablet, 19 mm. high by 19.5 mm. wide. Obverse four, reverse two lines of writing. Text of obverse much damaged. Clay friable. Colour dark-grey and reddish-yellow.



(1)  $\hat{U}$ -mina qa še (2)  $im(?) \dots mun(?)$ -hi- $a (= t\hat{a}b\bar{a}ti?)$ 

(3) . . . a-na (4) . . . (rev. 5) Iti Aš-a û u-lama-kam (6) mu Im-gur-d. Dun-giki.

12 qa of grain, . . . salt (?) . . . to . . .

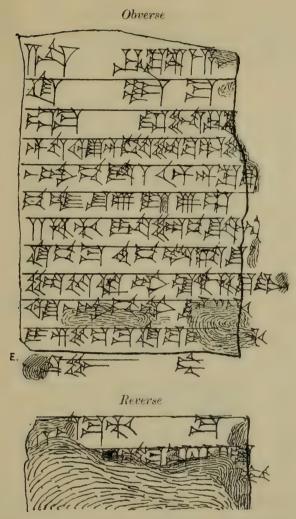
Month Asa (Tebet), day 14th, year of Imgur-Dungi.

The date probably commemorates the taking of the city named, during or about the time of the dynasty of Babylon.

# 99 (17b). Dynasty of Babylon.

Baked; 73.5 mm. high by 46.5 mm. wide; obverse eleven lines of writing, edge one line, reverse one line, part of a second, and the last character of a third, the remainder of the text being broken away. Characters bold and well written. Colour changing from yellow-grey to black at the right-hand edge.

(1) A-na d·Sin-iš-me-a-ni (2) ki-be-ma (3) um-ma Ra-bu-ut-d·Sin-[ma]. (4) d·Šamaš û d·Maruduk li-ba-al-l[i-ṭu-ka]. (5) Aš-šum bi-it mU-bar-d·Zu-un (?). (6) Bi-tum šu-u ya-u-um (7) A-ḥa-ti i-na li-bi-šu wa-aš-b[a-at]. (8) ki-bi-ma ḥi-bi-il-ta-šu (9) li-te-ru-šum la iḥ-ḥa-ba-al (10) û aš-šum bi-tim ša(?)-a(?)-ti (11) i-zi-iz-ma ki-ba it (?)- . . . -ti (?) (12) id(?)-bu-ub (13) [ā-n]a ma-ti-ma (14) . . . -ra(?)-am-ma iš- . . . -at (15) . . . -kum . .



To Sin-išmeani say then thus: "It is Rabut-Sin." May Šamaš and Merodach preserve thee. Concerning the house of Ubar-Zun (?), that house is mine—my sister dwells therein. Say then: let him take its rent, let it not be forgotten (?). And as for that house, stay (or, stand up) and say: He has . . . , he has said (spoken). (If) at a future time he sends and . . . thee . . .

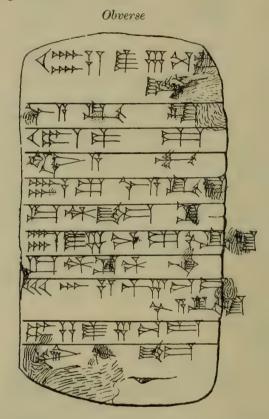
(The remainder is wanting.).

The above rendering is necessarily provisional.

100 (18b). No date.

Unbaked; 78.5 mm. high by 43 mm. wide; obverse thirteen lines of writing in eleven cases, reverse ten lines

in seven cases. Between the ninth and tenth lines is a blank space, and beneath the last line one or two numerals are jotted.

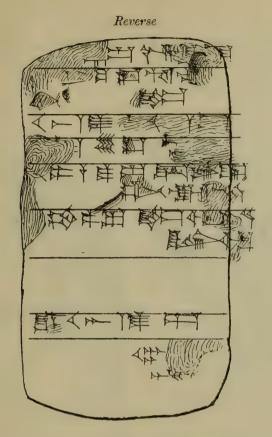


(1-2) 18 gur 226 qa of royal [grain?], (3) the road-cutter; (4) 15 gur 80 qa, (5) Nara-mu; (6) 7 gur 120 qa the road-cutter, (7) Sur-Negun; (8) 8 gur 105 qa the road-cutter, (9) Sur-Si-anna; (10) 33 gur 195 qa, (11) the road-cutter; (12) 5 gur 275 qa, (13) the excavators; (rev. 14) . . . gur 60 qa, the road-cutters; (15-16) . . . the . . . s of  $\hat{E}(?)$ -nam(?)-mah (??); (17) 11 gur 90 qa . . .; (18) . . . sesame (?) . . . \frac{1}{2} (19) 5 gur 150 qa the wages of the workman, (20) excavating (?) \frac{2}{2} (21-22) . . . the bank of the herdsmen and the royal (?) . . .

(23) Total: 12 gur 90 qa. (24) 15 . . . (25) 2 gur 20 . . .

<sup>&</sup>lt;sup>1</sup> Or: "... gur 60 qa of grain, the ..."

<sup>&</sup>lt;sup>2</sup> Lines 19-20: niš lama mina šuš ušu gur â <sup>1u</sup>hun-ga al-ša-e . . . -ud.



The rendering "road-cutter" for tura-galla is uncertain, notwithstanding that tura, with the pronunciation of sila, means "road", "pathway", or the like. Tara-galla may mean simply "the cutting-opener", referring to the numerous water-channels which the cultivation of the country required. In the Amherst Tablets, No. 24, the group for water-channel cutters is abal-dua-tur, "water-hoist-making-cutter," or the like.

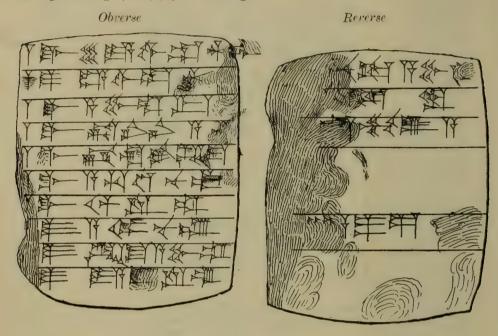
# 101 (21b). No date.

Unbaked; 58.5 mm. high by 45.5 mm. wide; obverse ten lines of writing, reverse four. The lower part of the left-hand edge of the obverse, and much of the left-hand side of the reverse, is damaged and illegible. Colour grey.

(1) 100 qa of grain Yawau<sup>m</sup>-îlu (2) 150 qa of grain Yawau<sup>m</sup>-îlu; (3) 100 qa Abu<sup>m</sup>-êdlu; 100 qa Taninia . . .; (5) 100 qa Bilaḥ-Enlil; (6) 100 qa Aḥu-banu<sup>m</sup>; (7) 100 qa

Ubarrum; (8) 150 qa Aminum; (9) 150 qa Sin-abum; (10) 150 qa Yarum; (rev. 11) [150 qa] Nûr-âbum; (12) [150 qa G]i(?)mil-ištar; (13) [150 qa] Ê(?)mŭa.

[Total:] (5) (?) gur 150 qa.



Complete, at the beginning of lines 8-11: ₹ \ as in line 2.

The most interesting name is in the first and second lines, which probably read, notwithstanding the uncertainty of the last three characters of the first and the last character of the second, Ya - wa - um - ilu, "Yahwah (Jehovah) is God." Fried. Delitzsch has already pointed out that this must be the meaning of Ya(')wa-ilu (Babel und Bibel, first lecture, p. 47). In the forms which he quotes the mimmation is wanting.

In line 3 there seems to be only the character ur (lik,  $ta\check{s}$ ) after the first element. The common meaning of this character is "dog", but this clearly will not fit. I have

therefore chosen the meaning of édlu, making the phrase "the father is a man".

It is doubtful whether the reading of the fourth name, Taninia, "my prayer," or something similar, is correct. Against this are the traces of a character at the end which may be na. Have we to transcribe ideographically Ultu-ili-ana (for -anaku), and translate "I am from God"?

Of the other names may be noted  $Aminu^m$ , "the true";  $N\hat{u}r$ - $\hat{a}bu^m$ , "the father (is) a light," and  $Em\hat{u}a$ , "my kinsman (by marriage)." It seems hardly possible to complete  $R\hat{e}mua$ , "my grace," but if this be correct, it is probably a shortening of a name containing the root  $r\hat{e}mu$ , "to be gracious," "loving."

The date of this list is about 2000 B.C., and it belongs to the time when West Semitic influence was very strong. It is to be noted that only three names out of the thirteen contain the names of Babylonian gods.

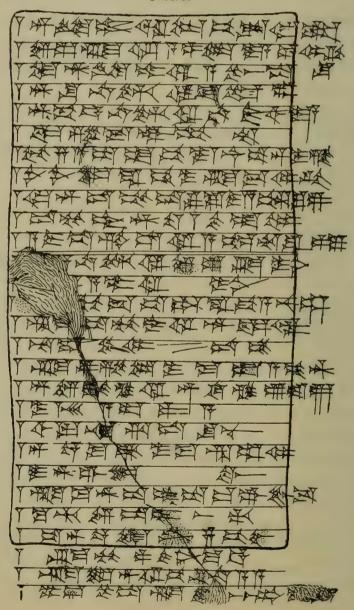
### 102 (23b). No date.

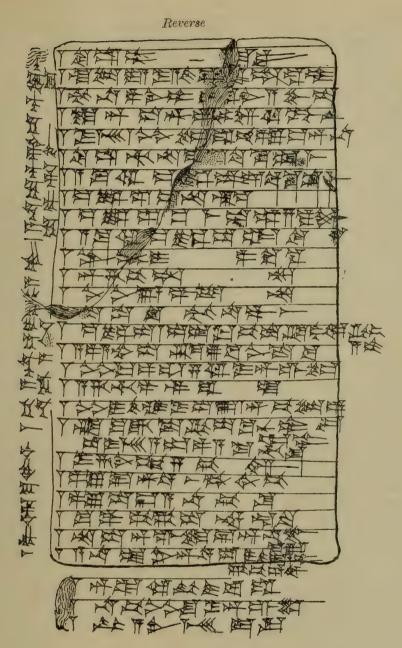
Unbaked; 11.4 cm. high by 58 mm. wide; obverse and edge below twenty-eight lines of writing, reverse and edge thirty-one, left-hand edge five lines of writing in three columns. Lower left-hand corner broken off and joined, but the break renders lines 12–15 of the obverse incomplete. Colour grey.

(1) d. Nannara-tum û Li-bi-it-ištar ZU-AB (2) im-gur-d. Enlil û a-pi-li-ia e-mi-ik-šu (3) aḥat d. Nannara-tum û a-bu-ša (4) il-šu-na-ṣir û su-tu-um (5) d. Marduk-na-ṣir û na-aḥ-ši-ia (6) ka-zi-da-ak-kum wardum (7) gu-za-la(l)-ša-ad-bi mâr Pi(?)-ša-d. Dumu-zi (8) ili-tu-ra-am mâr d. Sin-da-mi-iq (9) namṣir-ilim du-gab ša šipāti il-ku-u (10) du-mu-uq-d. Šāmaš m. Ḥi-ṣi-lum (11) a-ḥi-ša-gi-mil û a-bil-ur-ra rê'u  $\parallel$  (12) [d. Šāma]š(?)-na-ṣir û im-gur-d. Sin mâri-šu (13) . . . -a-tum û mâri-šu (14) . . . mu-uš-ta-al ra-bi-a-nu-um (15) d. Sin-du-mu-uq û îlat-ka-ištar (16) ur-ra-še-mi du-gab (17) d. Sin-u-zi-li mâr ma-ṣi-a-

am-îlu (18) d. Addu-i-din-nam û îlu-di-nam-u-ṣi-ib (19) mâre a-ap-pa-a (20) ši-ip-ištar ri-du-šu-nu (21) d. Šamaš-ma-gir mâr ma-ri-um-mi (22) mâr-d. Amurrî . . . (23) d. Sin-ma-an-du-tum ša iṣuMAR-GID-DA (24) ma-ti-im-ša-wa(?)-aš-ti (25) ša-d. Šamaš-tu-lid (?) ṣa-bi-im (26) d. Sin-mu-pa-hi-ir-kaspim (27) d. Sin-šar-îli û bi-en-na-a-a (28) i(?)-mal(?)-li-d. Sin mâr (?) wa(??)-aš-šum . . .

Obverse





### Reverse

(1) ki-iš-tu<sup>m</sup> . . . pa (2) la-li-ia mâr a-ḥi-reš(?)-ki(?)il-la-tu<sup>m</sup> (3) mu-na-wi-ir-tu<sup>m</sup> mâr ṣi (??)-li(?)-a-bu-ša
(4) šar-an-ša-an-u-mi(?) i<sup>m</sup> û mârat-su (5) mârê Ili-tura-a<sup>m</sup> rê'i ê-an-na (6) ki-iš-ti-ur-ra ša âli <sup>1</sup> si(?)-it(?)-me
(7) nâru û giškirû ša âli <sup>1</sup> si(?)-it(?)-me (8) giškirû bît

warad-d.Sin (9) giškirû ša bît me-du-um nâr kip-ki (?) (10) nâr û kirû ša Dûri ki (11) awel bani-i iššaku (12) îlu
ha-bi-il wardu (13) ili-kar-pi-li wardu (14) wardu

ša itti mu-na-wi-rum (15) giškiru ša du-du-ur bi-it d.Sin

ub-lam iq-bi-a-am (16) a-pa-a-tim ša d.Sin-u-ba-li-iṭ-zu

(17) ili-ip-pa-al-sa û mâr-d.Amurrî (18) a-ha-ti-wa
aq-ra-at (19) ili-i-din-nam mâr ša-at-d.Bi-li-e-li

(20) d.Sin-ma-gir li-ik ša ku-nu-uk-ka-tum (21) ša mârê

a-ap-pa-a it-ti-šu (22) mâr ha-ni-kum ṣa-bi-im (23) rê'i

bît d.Šamaš aš-šum liti-šu (24) rê'um ša bît a-na-bi-šu

(25) ma-gal ga-ga-du maš la-tam (26) wardum ša

d.Amurrî ê-an-na-git-ma-lu (27) a-na ṣi-li-d.Šamaš

ša i-hi-ia-tum ga-bi-e-im (28) d.Ka-lam-aha-hi-zu-ra

(29) na-bi-ili-šu mâr d.Amurrûm-ma-lik (30) âhhê-šu.

# Left-hand edge

(31) pa-ar-ku-mi-ši (32) šikaram a-na sabi-i . . . -a-tum na-da-a-nim (33) a-na ša-an-gi ša d·Nin-gir(??)-šu (?) ša-pa-ri-im.

Translation

(1) Nannaratum and Libit-Istar of the Deep (? waterreservoir); (2) Imgur-Enlil and Apilîa, his father-in-law; (3) the sister of Nannaratum and her father; (4) Il-šu-nasir and Sutûm (the Sutite); (5) Marduk-naşir and Nahšîa; (6) Kazidakkum the slave; (7) Guzala-šadbi, son of Pi(?)-ša Dumuzi; (8) Ili-turam, son of Sin-damiq; (9) Namsir-îlim, the distributor, who has taken the wool; (10) Dumug-Šamaš; Hisilum; (11) Ahi-ša-gimil and Abil-Urra, the herdsman. (12) [Šama]š(?)-nasir and Imgur-Sin, his son; (13) . . . -atum and his son; (14) . . . -muštal, the presiding scribe; (15) Sin-dumuq and Îlat-ka-Ištar; (16) Urra-šemi, the distributor; (17) Sin-uzeli, son of Masia<sup>m</sup>-îlu; (18) Addu-idinna<sup>m</sup> and Ilu-dîna<sup>m</sup>-usib; (19) the sons of Âppâ; (20) Šip-Ištar, their guardian; (21) Šamaš-magir, son of Mâri-ûmmi; (22) Mâr-Amurrîm, the priest (?); (23) Sin-mandutum of the long chariot; (24) Matim-šaw(?)ašti; (25) Ša-Šamaš-tûlid (?), the soldier;

(26) Sin-mupaḥir-kaspi<sup>m</sup>; (27) Sin-šar-îli and Bennāya (the Bennite); (28) Imalli(?)-Sin, son of [W]aššu<sup>m</sup>- . . .

### Reverse

(1) Kîstum, the . . . ; (2) Lalîa, son of Aḥi-rês(?)killatum; (3) Munawirtum, son of Sili(?)-âbu-śa (4) Šar-Anšan-ûmim (?) and his daughter; (5) the sons of Ili-turam, herdsman of Ê-anna; (6) Kîšti-urra of the city ma(?)-it(?)-me; (7) the canal and the orchard of the city ma(?)-it(?)-me; (8) the orchard of the village Bît-Warad-Sin; (9) the orchard of the city Bît-medum, the canal of Kip; (10) the canal and the orchard of Dûru; (11) Awel-banî, the mayor; (12) Îlu-habil, the slave; (13) Îli-kar(?)-pili, the slave; (14) the slave of the house of Munawirum; (15) the orchard of Dudur bît Sin ûblam iqbiâm; (16) the people of Sin-uballit-su; (17) Ili-ippalsa and Mâr-Amurrîm; (18) Âḥati-wagrat: (19) Ili-idinnam, son of Šat-Bilēli; (20) Sin-magir, the receiver (?) of the seals, (21) with whom (are) the sons of Âppâ; (22) Mâr-hanikum the soldier; (23) the herdsman of the sungod-temple, for his cow, (24) the herdsman of Ea-nabi-šu; (25) Magal-gaga ša maš la-tu (26) the servant of Amurrû-Ê-anna-gitmalu; (27) to bespeak Sili-Šamaš for Ihiatum; (28) Kalam-âha-hizura; (29) Nabiili-śu, son of Amurrum-malik; (30) (and) his brothers;

### Left-hand edge

(31) the assessors (?) of the drink to be given to the men of Ip(?)ātu<sup>m</sup>, (33) (and) sent to the priests of Nin-Girsu (?).

To all appearance the object of the list is stated in these final lines. With regard to the nature of the drink, it is to be noted that the character kaš, unaccompanied by any qualifying word, had a very general signification. Kaš is rendered in Assyro-Babylonian by šikaru, "intoxicating drink," "date-wine." In the fragment published in the JRAS. for 1905, plate (of side a),

lines 26–36 (cf. pp. 826, 827), kaš appears as a mere prefix for drinks made from grain, herbs, and apparently grapes. In the present case the drink was seemingly given by the parkumiši, who possibly had to do with the distribution of the liquors to the sabî (soldiers), and sent, also, to the priests of Nin-Girsu(?), the god of Lagaš, for their own consumption and distribution to their colleagues and dependents.

The upright wedge at the beginning of the lines (except l. 21 of the reverse) has been neglected in the translation, as it seemed to indicate merely the beginning of a fresh line. In later texts an initial upright wedge is generally the indication that the name of a man follows, and this is supported by its presence before the second name in line 7 of the obverse. This, however, would leave its presence at the beginning of line 19 of the obverse, lines 7–10, 15, 23, and 24 of the reverse, and the lines on the edge unexplained. It would seem, therefore, to indicate simply that a new item or clause was introduced.

The principal difficulty of the inscription is the carelessness of the writing in some places, especially with regard to the characters (for ) (for )) and (for ), both of which resemble (for )).

The patesi or iššuku in line 11 must have been a far less important personage than those of earlier days. In this case he was apparently a banî (for Awel-banî may not have been his name) or building-constructor.

In line 27 of the reverse  $gab\acute{e}^m$  is regarded as written for  $gab\acute{e}^m$ .

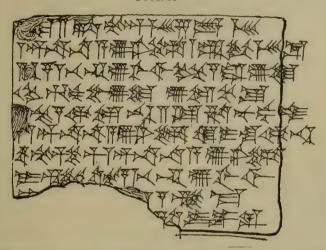
In line 30, rev., the plural sign follows the ideograph for the possessive pronoun. The characters which follow evidently belong to the foregoing line, as in lines 10, 16, left-hand edge, 3.

The translation of the lines on the left-hand edge is not without its difficulties, but the rendering is not unsatisfactory.

103 (67). 19th year of Kandalana (Chineladanos).

Unbaked; 45.5 mm. high by 56 mm. wide; obverse ten, reverse and edge ten lines of late Babylonian writing. Lines 9 and 10 (obv.) and 11–13 (rev.) rendered imperfect by a break at the lower edge, left-hand part. Colour grey.

Obverse



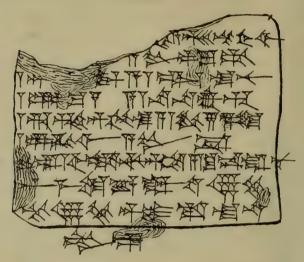
(1) A-di šitta (-ta) šanāti hamšet warhē¹ (2) m.d.Na-na-a-u-zel-li m.d.Bél-âhê-êriba (3) âbli-šu ša m.Be-en-u-šal-lim am.kur-gar-ra-u-tu (4) u am.hu-ub-bu-u-tu u-lam-mad-su (5) ûmu(-mu) ša ul-lam-mid-šu šina šiqla kaspi nu-ub-tum (6) ša m.d.Na-na-a-u-zel-li ki-i la ul-mid-šu (7) ûmu(-mu) šiššet qa šēri m.d.Na-na-a-u-zel-li (8) i-nam-din ûmu(-mu) ša m.Be-en-u-šal-lim (9) . . . a-ša]r ša-nam-ma (10) [it-tal-ka k]aspa i-tur-ru.

#### Reverse

(11) [awēluMu-kin-nu m. . . . -idd]ina(?) âbil d.Sin-mu-šal-lim (12) [m. . .]âbil am.rê'i âlpi (13) m.d. . . . -îlu âbil m.Al-la-nu (14) m.d.Nabû-ikî-ša âbil m.Na-na-al-hu (15) m.Remut-d.Gu-la âbil m.Al-ia-u-tu (16) m.d.Nabû-ibašši(-ši) âbil am.banî (17) am.ṭupšarru m.Si-rik-ti-d.Marduk âbil m.Ku-du-ra-nu (18) Barsip(ki) warah nisanni ûmu samaššerû (19) šattu tišašēritu d.Kan-da-la-na (20) šar Bâbîli.

<sup>&</sup>lt;sup>1</sup> Or warhāni, but this may be an exclusively Assyrian form.

Reverse



For 2 years (and) 5 months Nanaa-uzelli shall teach Bêl-âhê-êriba son of Ben-ušallim exorcism ( $kurgarr\bar{u}tu$ ) and cleansing (?) ( $kubb\bar{u}tu$ ). At the time he teaches him, 2 shekels of silver (is) Nanaa-uzelli's fee. If he does not teach him, Nanaa-uzelli shall pay 6 qa of barley a-day. When Ben-ušallim [departs and goes to] another [plac]e, the silver he will return.

[Witnesses:] . . . -iddina (?), son of Sin-mušallim;

. . . son of the ox-keeper;

Êa-êpheš-îli, son of Allanu;

Nabû-iqîša, son of Nanahhu;

Rêmut-Gula, son of Ahiautu;

Nabû-ušabši, son of the builder.

Scribe: Širikti-Marduk, son of Kuduranu.

Borsippa, month Nisan, day 18th, year 19th, Kandalana, king of Babylon.

In the absence of a really parallel text it is impossible to restore the broken lines with certainty. In the translation, however, the portion in brackets probably gives the sense.

 line 4), and *ulmid* in line 6 for *ullammid* (cf. line 5). The initial wedge indicating the name of a person is likewise omitted in line 11.

Instead of  $kurgarr\bar{u}tu$  in line 3  $gingarr\bar{u}tu$  is possible. The meaning of the word seems to be "making (gar) bright or pure" (gin). Tallqvist  $(Maql\hat{u}, vii, 88 \text{ and } 92)$  translates the word by "befehder (?)". I quote the lines in which it occurs:

"Sorceress, the spell-makers (am.KUR-GAR-RApl.), the magic-makers, will attack thee;

I will destroy thy ban.

Let the magicians enchant thee, I will destroy thy ban;

Let the enchantresses enchant thee, I will destroy thy ban;

Let the spell-breakers enchant thee, I will destroy thy ban;

Let the magic-workers enchant thee, I will destroy thy ban;

Let the narsudû enchant thee, I will destroy thy ban; Let the snake-charmers enchant thee, I will destroy thy ban;

Let the encirclers enchant thee, I will destroy thy ban."

It would therefore seem certain that the kurgarru was a kind of magician, and in all probability the profession of hubbu was similar. Hubbūtu, if from habūbu, possibly means "washing" or "purification" (Meissner, Supplement zu den Wörterbüchern, under habbu—mê habbātu, "flowing water"). If from hapû, huppûtu would be connected with huppû, one of the renderings of the Sumerian ŠAM-TIR-TAGGA, "herb-dealer," or the like. The fee (2 shekels of silver) for 29 or 30 months' teaching seems to have been very low, but Bêl-âhê-êriba was probably expected to help Nanaa-uzelli.

In *iturru* there may be confusion with the secondary form of  $\hat{a}ru$ , "to send." To all appearance Ben-usallim,

father of the neophite, had to send the fee to Borsippa if he left and went to another place.

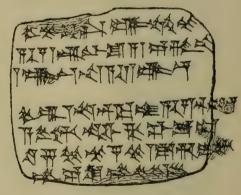
Kandalana (Kineladanos) succeeded Šamaš-šum-ukîn (Šawaš-šuw-ukîn, Saosduchinos), and reigned, according to the canon, twenty-two years, though there seems to have been a short interregnum. The date of the present inscription is about 628 B.C. Kandalanu has been identified with Aššur-banî-âpli, "the great and noble Asnapper." Whether Kandalana (-lanu) have any connexion with kandalu (some object of bronze or copper) is uncertain, but it is noteworthy that it has the prefix for divinity.

## 104 (68). Darius, 4th year.

Unbaked; 35.6 mm. high by 44 mm. wide; obverse eight lines of defaced and practically illegible writing, reverse seven lines mostly clear. A rough business "hand", with the upright wedges slanting backwards. Colour light-grey.







- (1) Šina (or šalšet) gur suluppi ša (?) . . . (2) . . . ina muḥ-ḥi m.d. Marduk-šum(?) ibnî (3) âbli šu ša m.Ba-la-ṭu (?) âbil m.Ili-ia (4) m.d. (?) . . . šu . . . (5) m.d. . . . -še(?)-zib (?) . . . bani(?)-îli (?) (6) ina . . . ni . . . (7) [išten-na]-ta-a-an il-qu-u (8) . . .
- (Rev. 1) am·mu-kin-ni m.d.Nabû-nadin-šumi (2) âbli-šu ša m.d.Bêl-âhê-êriba âbil m·E-gi-bi (3) m.d.Nabû-âhê-uballiṭ âbli-šu ša m.d.Nabû-êṭir

- (4) am.ţupšarru m. Warad-d. Ur-tum âbli- šu ša m.d. Marduk-eţir (5) âbil am.nangari. Ah(?)-ši(?)-ḥa-mar waraḥ Tebēţi (6) ûmu ḥamšu šattu ribîtu m. Da-ri-i-wuš (7) šar Bâbîli(ki) šar mâtati.
- (1) 2 (or 3) gur of dates from . . . (2) . . . unto Marduk-šum-ibnî (?) (3) son of Balaţu (?) descendant of Ili-ia (4) . . . (5) . . . -šêzib (?) . . . -bani-îlê (?) (6) in . . . (7) [Each] has taken (a copy of the contract). (8) . . .

Witnesses: Nabû-nadin-šumi, son of Bêl-âhê-êriba, descendant of Êgibi; Nabû-âhê-uballit, son of Nabû-êţir.

Scribe: Warad-Urtum, son of Maruduk-êțir, descendant of the carpenter. Aḥšiḥamar, month Tebet, day 5th, year 4th, Darius, king of Babylon, king of countries.

Ili-ia (l. 3) was the ancestor of a numerous tribe or clan at Borsippa. The meaning of the scribe's name is "servant of the god Urtu"—the last component perhaps for the more usual *Urkittu*.

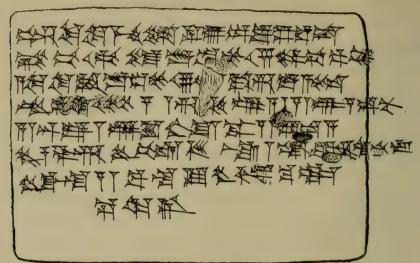
The name of the place where the contract was drawn up is very doubtful. The character read ah is apparently bungled—it may be intended for the character meaning "city", which is wanting, in which case the place was called Šiḥamar.

### 105 (69). Darius, 16th year.

Unbaked; 51.2 mm. high, 64.2 mm. wide; obverse eight, reverse and edge twelve lines of writing; lines 2-6 of the obverse and 1, 6, 7, 10, and 11 of the reverse slightly damaged, the last two through a small hole. Colour grey.

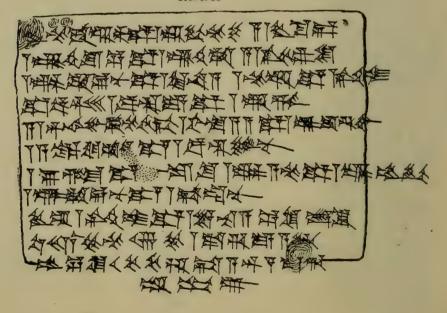
As the inscription is apparently a rough copy, portions of the text, even where undamaged, are practically undecipherable.

#### Obverse



(1) il-ki ki-me hi-li-ru-u ab-zu-u şab-du (2) gab-bi ul-tu warah-samna (?) šattu hamiššertu pa-ta pa-pan (?) (3) a-di ki-it warah Ṭebēti (?) šattu tišašerti m-Da-ri-ia-a-wu-uš (4) šar Bâbîli u mâtāti ša m-Rêmūt-d-Nabû âbli-šu ša m-d-Nabû-ša-du-nu (5) âbil m-Ili-ia m-d-Nabû-bul-liṭ-su mâru ša m-d-Nabû-kain-âbli (6) am-ša-pi-ri am-riqqutu (?) ina qâtê m-Rik-ki-da(?)-la-mu(?)-d-Nabû (?) (7) am-gal-la ša m-Ba-la-ṭu am-îtti ma-hir (8) e-ṭi-ir.

#### Reverse



(1) am. Mu-kîn d. Bêl-kaşir mâru ša m.d. Bel-âhu-iddina¹ âbil m.am.âgari (2) m.d. Nabû-balat-su-iqbî mâru ša m.d. Bêl-uballiṭ(-iṭ) âbil m. Ahu-u-tu (3) m.d. Nabû-it-tan-nu mâru ša m. Ki-na-a m. Iddina-d. Bêl mâru ša m. Ni-din-tum (4) mâr m. Nûr-d. Sin m. Ba-si-ia mâru ša m.d. Bêl-ušallim (5) âbil m.d. Êa-âha-bu-it-mu-din-ga m. Šal-la-a-a mâru ša m.d. Nabû-id-ri-' (6) m. A-šir(?)-ki-it-tu(?) mâru ša m. Ba-si-in-nu (7) m. Sa-zi(?)-šu mâru ša [m. Š]i-iš-šu m.d. Nabû-âblu-iddina mâru ša m.d. Nabû-šarru-uṣur (8) m.d. Nabû-it-tan-nu mâru ša m. Ta-du-nu (9)am.ṭupšarru m. Ni-din-tum mâru ša m. Iddinaya(-na-a). Bâbîlu ki warah Ululi (10) ûmu tišašeru šattu šiššašeritu m. Da-ri-ia-a-wuš (11) šar Bâbîli(ki) u mâtati îšten (-en)-ta-a-an ša-ṭa-ri (12) il-qu-u.

Translation (provisional):—All the profit of meal, hilirû, abzū, ṣabdu, from Marcheswan (?), year 15th . . . until the end of the month Tebet, 19th [sic] year of Darius, king of Babylon and countries, which Rêmūt-Nabû, son of Nabû-šadu-nu, descendant of Îlia, (and) Nabû-bulliṭ-su, son of Nabû-kain-âbli, secretaries and produce-dealers, having received (it) from the hands of Rikki-dalamu-Nabû (?), servant of Balaṭu the seer, hold.

Witnesses: Bêl-kaṣir, son of Bêl-âḥu-iddina, descendant of the workman; Nabû-balaṭ-su-iqbî, son of Bêl-uballiṭ, descendant of Aḥûtu; Nabû-ittannu, son of Kinâ; Iddina-Bêl, son of Nidintum, descendant of Nûr-Sin; Basîa, son of Bêl-ušallim, descendant of Ea-âḥu-buit-mudinga²; Sallâya, son of Nabû-idri'; Ašir-kittu (?), son of Basinnu; Sazišu (?), son of [Š]iššu; Nabû-âblu-iddina, son of Nabû-šar-uṣur; Nabû-ittannu, son of Tadunu. Scribe: Nidintum, son of Iddinaya. Babylon, month Elul, day 20th less 1, year 16th, Darius, king of Babylon and countries. Each has taken a copy.

<sup>&</sup>lt;sup>1</sup> Read, perhaps, 💥 , iddina(-na).

Though written *il-di*, there is but little doubt that *il-ki* is intended. To all appearance the words which follow indicate the commodities in which Rêmūt-Nabû and Nabû-bulliṭ-su were interested. Other texts of the same character are by no means so full in this particular, as witness the following:—

"The profit (ilki) of Bêl-âsû, son of Bêl-iddina, descendant of Babutu, which is until the end of the month Adar of the 25th year of Darius king of Babylon and the lands, from the toll of the bridge of Babylon, which Śirki, son of Iddinaya, descendant of Êgibi, has received for Bêl-âsû from the hands of Bêl-upaḥhir. Each has taken (a copy)." Dated at Bâb-bitaqu. (S.+, 954.)

"The profit (ilki) of the extension of the bridge of Nabû-nadin-âḥi, son of Ablaya, which, from the month Tammuz of the 26th year of Darius king of Babylon and the lands, until the end of the month Sivan of the 27th year, Širku, son of Iddinaya, descendant of Êgibi, has received from the hands of [Ka]lb[ay]a (?), son of Iqîšaya, on account of Nabû-nadin-âḥi son of Ablaya. Each has taken (a copy)." (A mutilated clause seemingly refers to some former receipt.) (S.+, 88.)

These two inscriptions imply that the words after "year 15th", which break the sense of a very common and simple phrase, really belong to the end of the first line, which must have been rather crowded in the scribe's original—perhaps these characters were written below the line, as in the case of No. 102 of the present collection, reverse, lines 15, 20, 26, and 27. In this case the first three lines would read ilki kime hilirū abzū ṣabdu u pappāni (instead of pa-ta pa-pan?) gabbi ultu warahsamna šattu hamiššērtu adi kit warah Tebéti šattu tišašertu, etc., "All the profit (or trade) in meal, hilirū, abzū, ṣabdu, and young slaves, from Marcheswan, year 15th, to the end of the month Tebet, year 19th," etc.

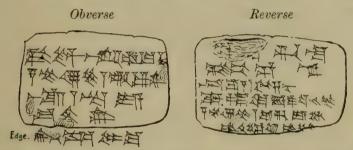
 $<sup>^1</sup>$  See the references in Muss-Arnolt's Assyrian Dictionary, under babbū.

The last group but one in line 7 of the obverse seems to be intended for (Sumerian luisikim).

On the reverse there are also several doubtful characters, notably in lines 5 and 7. The reading Tadunu in line 8 is obtained by regarding some of the wedges of the last character but one as accidental. If they are all to be taken into account, the best transcription is Tadnu.

## 106 (73). Darius, 18th year.

Unbaked; 10.2 mm. high by 31.5 mm. wide; obverse and edge five, reverse and edge six lines of writing, large at first, small after the seventh line. Roughish business hand. First line of the reverse damaged. Colour grey.



(1) Šelašā qa šeri ina eburi gišisqēti (?) (2) ša šatti samaššerti m.d. Bel-ib-ni (3) ina qâte m. Ardi-ia (4) mahi-ir (5) ir-bit suluppi (rev. 6) ṣab(?)-ku(?)-tal-la (7) gabbi e-ṭir (8) ina nazazu(-zu) ša m. Gu-za-nu (9) Bar-sipki âraḥ Šabaṭi, ûmu ešrû (10) ša šatti ḥamaššerti m. Da-riia-vuš (11) šar Bâbîliki šar mâtati.

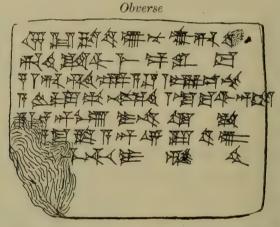
30 qa of grain in the harvest, the shares (?) (2) of the 18th year, Bêl-ibnî has received from the hands of Ârdia. (5) A fourth of the dates of all the date-orchards (?) has been taken (8) in the presence of Guzanu. Borsippa, month Sebat, day 20th, of the 15th year, Darius, king of Babylon, king of countries.

Sense uncertain on account of the mutilation of the record, which has rendered lines 5 and 6 incomplete. The characters after *éburu* in line 1 are undamaged, but

difficult to recognize. In line 10 we ought, perhaps, to read samaššerti, "18th," instead of hamaššerti, "15th" (cf. line 2).

107 (70). Darius, 30th year.

Unbaked; 41 mm. high by 51.5 mm. wide; obverse seven, reverse nine lines of rather careful writing. A broken left-hand corner renders the last two lines of the obverse and the first line of the reverse incomplete at the beginning. Colour grey.



(1) Hamiššerit šiqli kaspi piṣu-u nu-uḥ-ḥu-tu (2) rihi-it ši-me gišisqi (3) ša m·Ri-mut-d·Nabû ābli-šu šu m·d·Nabû-kain-šumi(4) ābil am·re'i ālpi ina muḥ-ḥi m·Laba-ši-d·Marduk (5) ābil m·Nûr-d·Pap-sukal i-na ki-it (6) waraḥ Tišriti kasp-am ḥamiššerit šiqli piṣu-u (7) . . . rat-ti i-nam-din

Reverse

(8) am·Mu-kin-nu m·Itti-d·Nabû-balaţu âbli-šu ša m·
(9) m·La-ba-ši-d·Marduk âbil am·šangi d·Addi (10)
m·d·Nabû-šum-iškun(-un) âbli-šu ša m·d·Nabû-šum-ukîn
(11) m·d·Maruduk-nadin-âḥi âbli-šu ša m·d·Nabû-âḥê-bulliţ (12) âbil d·Sin-tab-ni am·ţupšarru m·Ri-mut-d·Nabû
(13) âbli-šu ša m·d·Nabû-âḥê-bul-liţ âbil d·Sin-ša-du-nu
(14) Bar-zipki waraḥ Dumuzi ûmu éšru šattu šalašû
(15) m·Da-ri-ia-a-wu-uš šar Bâbîliki (16) šar mâtāti.

5 shekels of white silver, coined, the balance of the price of the share of Rêmut-Nabû, son of Nabû-kain-šumi, descendant of the cattle-keeper, upon (i.e. due from) Labaši-Marduk, son of Nûr-Pap-sukal. At the end of the month Tisri the silver, 15 shekels of white, he shall repay in full (?).

Witnesses: Itti-Nabû-balaṭu, son of Labaši-Marduk, descendant of the priest of Hadad; Nabû-šum-iškun, son of Nabû-šum-ukîn; Marduk-nadin-âḥi, son of Nabû-âḥê-bulliṭ, descendant of Sin-tabni. Scribe: Rêmūt-Nabû, son of Nabû-âḥê-bulliṭ, descendant of Sin-šadu-nu. Borsippa, month Tammuz, day 10th, year 30th, Darius, king of Babylon, king of the lands.

The sum received apparently represents the amount of Rêmūt-Nabû's interest in certain property, or the profit derived therefrom. Unfortunately the 15 shekels of which the payment is recorded simply formed the final instalment, so that the full amount of his investment does not appear.

It seems not impossible that the incomplete word at the beginning of line 7 should be (w)atratti, from ataru, to exceed, but it is very uncertain.

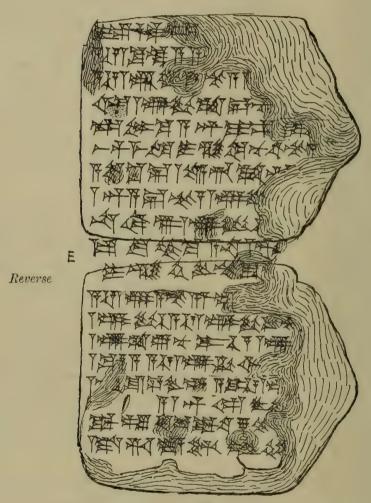
The initial wedge denoting the name of a man is absent in lines 13 and 14.

### 108 (71). Darius, year lost.

Unbaked; 41.5 mm. high by 57.5 mm. wide. About one-third of the inscription is wanting in consequence of

damage to the right-hand portion of the tablet: the obverse and edge therefore have from a fourth to two-thirds of ten lines of writing, and the reverse has about two-thirds of nine lines. Colour grey.

Obverse



(1) Šiššet gur išten mė qa su[luppi ša . . . ] (2) [åbli]šu ša m·Šu-la-a-a . . . . . . (3) åbli-šu ša Bėl-âhė-iddina
abil m· . . . (4) . . . û m·d·Nabû-âhu-it-tan-nu . . . (5)
sulupp-am šiššet gu[r išten mė qa . . . ] (6) ina Bar-sipki
i-nam-di-nu ûmu(-mu) . . . (7) a-hi(?) garin(?) bît
m·Kar-ri it-tal(?)- . . . (8) m·d·A-è-iddina ša m·d·Nabû-âh[u-it-tan-nu . . . ] (9) na-šu-u m·d·Nabû-âhu- . . .

(10) ib-ba-kam-ma a-na m.d. M[arduk(?)-...] (11) i-nam-din âwêlumu-kin-[ni...(12) âbli-šu ša m.d. Nabû-âblu-iddina âbil m.d. Nabû(?)-...(13) m.d. Nabû-âḥu-šu âbli-šu ša m.d. Nabû-âḥê-id[dina...] (14) m.d. Nabû-it-tan-nu mâri-šu ša m.d. Nabû-...(15) m. Ikîšaa(-ša-a) âbli-šu ša m.d. Nabû-ušabšī(-ši)...(16) m.d. [Nabû-balaṭ]-su-iqbi âwēlu ṭup-šarru mâri-šu ša m.d...(17) âbil m.d. Nergal-âḥu-...(18) Bar-sipki âraḥ Nisanni ûmu sibû...(19) m. Da-ri-ia-wuš šar Bâ[bîliki šar mâtāti].

6 gur 100 qa of dates [from . . . ] son of Šulaya descendant of [ . . . to . . . ] son of Bêl-âḥê-iddina descendant of . . . and Nabû-âḥu-ittannu [son of . . . descendant of . . . ]. The dates, 6 gu[r 100 qa . . . ] in Borsippa he shall repay. The day [when?] they go [to] the threshing(?)-field of the house of Karri, Aê-iddina responds (?) for Nabû-âḥu[-ittannu]. Nabû-âḥê- . . . , (if) he depart, will repay [the amount] to Ma[ruduk(?)-. . .]. Witnesses: . . . son of Nabû - âblu - iddina, descendant of . . . Nabû-âḥu-šu, son of Nabû-âḥê-id[dina, descendant of . . .]; Nabû-ittannu, son of Nabû- . . .; Ikîšaya, son of Nabû-ušabšî, [descendant of . . .]; Bêl(?)-balaṭ-su-iqbi, the scribe, son of . . . descendant of Nergal-âḥu- . . .

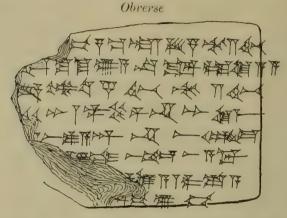
Borsippa, month Nisan, day 7th, [year . . . ], Darius, king of Ba[bylon, king of the lands].

Though the text is greatly damaged, the general sense is clear. It is not impossible that a comparison with other inscriptions from Borsippa will enable the names of the contracting parties to be ultimately restored, and thus the record rendered practically complete.

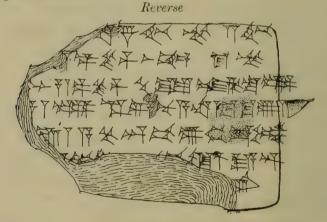
109 (72). Transactions in the 2nd year of an unnamed king.

Unbaked; 38 mm. high, 58 mm. wide; obverse and edge inscribed with the latter portions of eight lines of well-formed characters, reverse seven similar lines. Damaged

at the left-hand edge, all the lines are defective at the beginning, the 7th, 8th, 14th, and 15th especially so in consequence of flaking away at the lower edges.



(1) . . . -bi ša gisnartapi ša šatti šanîti (2) [ša ina] pân m·Ba-ku-u a-na Bar-sip<sup>ki</sup>-a-a (3) [ina] åraḥ Siwanni âmu ribû šattu šanîtu (4) éšrâ-šina (gur) išten pi šêri bêl šina (gur) ki-me (5) . . . išten (gur) aš-a-an bêl išten (gur) gib-ba (6) . . . -u-tum ina ṣêri ina nâri (7) [ . . . -Bâbîl]i<sup>ki</sup> âbil m·Ḥad - da - a (8) [ina qâtê m·Amat-]îli-šu-uṣur



(9) [ârhu . . . ] ûmu ribû šattu šanîtu (10) . . . išten pi šéri ina şêri ku-mu (11) šina (gur) išten mê êšrâ qa šêri gam-mir-tum zîtti d.Nabû (12) ša m.d.Nabû-si-tannu a-na m.Ba-ku-u (13) [ina] qâtê m.A-mat-îli-šu-u-ṣur âraḥ Siwanni (14) [ûmu . . . šattu . . . ] ki-me aš-a-an (15) . . . -ir.

The earnings(?) of the irrigation-machines for the second year, with Bakû, for the Borsippites. (3) Month Sivan, day 4th, year 2nd, 22 gur 36 qu of barley, master of 2 gur of flour, or (?) 1 gur of aš-a-an master of 1 gur of heavy (6) produce (?) in the plain, by the river, (7) [... Zēru-Bâbîl]i, son of Ḥaddâ, (has received) from the hands of Amat-îli-šu-uşur.

(9) [Month...], day 4th, year 2nd, (10)... gur 36 qa of barley in the plain kumu. (11) 2 gur 120 qa of grain barley complete, the share of Nebo, (12) which Nabû-sitannu has given to Bakû. (13) From the hands of Amat-îli-šu-uṣur, month Sivan, [day ...]th, [year ... t]h, the meal of the wheat (15) [was recei]ved.

The text is too incomplete to enable the sense to be made out with certainty, especially as many of the ideographs are of doubtful meaning, but it seems not improbable that the *narṭapu*, or water-machine, may have been a kind of mill, taking into consideration that *kime*, "meal," is mentioned in two places.

From the style of the writing, the text should belong to the time of Nebuchadrezzar or earlier.

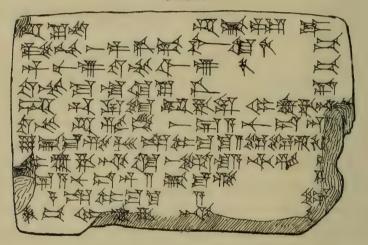
# 110 (74). A tablet of offerings, undated.

Unbaked; 65 mm. high by 43.5 mm. wide; obverse eleven, reverse eleven lines of excellent writing. The ends of lines 5-11 of the obverse and lines 1-6 of the reverse damaged by fragments broken away from the right-hand and lower edges; slight damage also elsewhere. Colour grey.

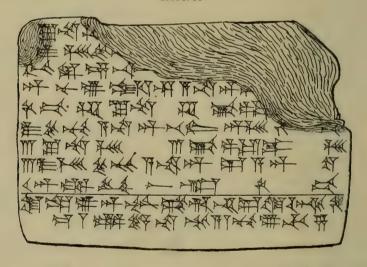
(1) Išten(-en) immeru išten(-en) lutgaranu (2) ķišiķti zērī ina pa-ni ga-rak-ki tanakkas(-kas) (3) an-nu-u ûmu(-mu) maḥrū(-u) tanakkas(-kas) (4) ûmu(-mu) ma-la dul-lu tepuš(-uš) (5) maḥ-ḥu-ru-tu maḥ-ḥa-ru mi-iḥ-ḥa tanakki(-ki) (6) ûmu(-mu) išten(-en) GI-GAB ina bīt a-nu takān(-an) (7) tišīt lutpursitē suluppi

zida-tir-tir-ri tanakkas(-kas) (8) mi-ih-ha tanakki(-ki) ina li-la-a-ti GI-GAB (9) ina bît a-nu takân(-an) šitta lutpursiti (10) sa suluppi zida-tir . . . (11) tanakkas(-kas) mi-ih-ha tanakki(-ki).

Obverse



Reverse



(Reverse, 12) . . . immerē . . . (13) hišihté zēri . . . (14) gu-ru-un ina pan . . . (15) an-nu-u rik-si a-na d. . . . (16) tanakkas(-kas) išten(-en) immeru išten(-en) lutgaranu hišihti zērî a-na d. Bê-lit îlāni tanakkas(-kas) (18) šalšet immerē šalšet lutgaranē (19) šalšet hišihte zērî a-na d. E-a d. Šamaš (20) u d. Maruduk ina tarbaṣi tanakkas(-kas).

(21) Ki pî u-il-ti<sup>m</sup> gab-ri Nippur<sup>ki</sup> šu-bal-kut (22) le'i <sup>m.d.</sup>Nabû-nadina(-na)-šumi âbil <sup>m.</sup>Zēr-u-ti-ya.

1 sheep, 1 small bottle (of wine), (2) (and) a portion of grain thou shalt apportion before the garakku...
(3) this thou shalt apportion on the first day. (4) Every day thou doest the service (5) offer (?) the offerings (?), pour out the libation (?); (6) by (?) day 1 gab-reed thou shalt place in the house of the (holy) vessel, (7) thou shalt apportion 9 bursiti-vessels of dates (and) rice (?), (8) thou shalt pour out the libation. In the night a gab-reed (9) thou shalt set in the house of the (holy) vessel, 2 bursiti-vases (10) of dates (and) rice (?) (11) thou shalt apportion, thou shalt p[our out] a libation.

(12) [3] sheep, [3 small bottles (of wine), 3] portions of gr[ain thou shalt apportion before . . . ], (14) wine (?) before . . . (15) this (is) the regulation, to the god . . . (16) thou shalt apportion. 1 sheep, one small bottle (of wine), (17) a portion of grain thou shalt apportion to the lady of the gods. (18) 3 sheep, 3 small bottles (of wine), (19) 3 portions of grain to £a, Šamaš, (20) and Merodach in the courtyard thou shalt apportion.

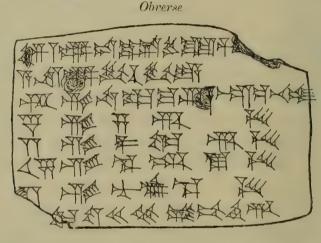
According to the document, the copy (of which) was obtained from Nippur. (22) Wood (tablet) of Nabûnadina-šumi, son of Zērûtia.

The above is only a provisional rendering. The portions restored by comparing the parallel passages are indicated by square brackets. All completions are necessarily uncertain; and such technical or special terms as mahhurutu mahharu and mihha naqû present difficulties.

The transcription of \(\beta\) by \(\beta\) is illutu in lines 2, 13, 17, and 19 is uncertain. It means "want", "desire", or the like. Whether this be the right transcription or not, there is but little doubt that \(\beta\) indicated the requisite amount or portion to make a legal offering.

## 111 (75). No date.

Unbaked; 43 mm. high by 61 mm. wide; obverse eight lines of writing, reverse three; the first, seventh, and eighth of the obverse, and the first and second of the reverse, incomplete on account of fractures. The blank space of rather more than half of the reverse has an impression of a cylinder-seal, the right-hand portion of which is somewhat damaged.



(1) Tuppi m.d. Nabû-kain-âbli âwēlu nagir bar-...
(2) a-na m.d. Nabû-âhu-šu âhi-ia (3) išten(-en) qanê na-

ka-ma-ri ša išten gur gišbat-tum (4) irbit qanû za-ri pl. (5) šina qanû pa-ti-ri pl. (6) hamiššerit qanû si-il-lu pl.

(7) šina gana nu-uh-si pl. (8) [a]-di ûmi êšrê gab-bi hi-ri.

Reverse



(9) . . . -mur (?) tišít šiqli kaspi ša di-me (10) . . . ma-la zîtti-ka it-ti (11) m·Iqîšaa(-ša-a) up-te-ți-ir.

Letter of Nabû-kain-âbli the overseer of . . . to Nabû-âḥu-šu my brother.

1 nakamari-reed of 1 gur (weight) the battum:

4 sari-reeds;

2 paţiri-reeds (?" piercers");

15 sillu-reeds (? "thorns");

2 nuhsi-reeds.

Dig (?) all up on the 20th day.

[Beh]old (?), 9 shekels of silver (is) the value (?), . . , as much as (is) thy share, I have arranged (? lit. divided) with Iqîšaya.

The seal-impression is apparently from Nabû-kain-âbli's cylinder. It shows the usual emblems of the sun and the moon, but the figure of the worshipper, which seems to have been on the right, is lost by damage to the surface.

It has been suggested that nakamaru means "rope" or "net", in which case the battum would be some fitting—handle or framework. With sillu may be compared the Targum Nico, Hebrew "io "thorn", though here it must have been something of a very special nature to give it a commercial value. As these are the most numerous of all the articles, it seems not improbable that they were used in net-making. In any case, they were to be ready by the 20th day of the month. Uptatir would seem to mean "I have divided", i.e. "arranged (thy share)".

• The first object mentioned, the "nakamari-reed", is apparently that spelled elsewhere nakmari. It has been compared with the corresponding Hebrew מְבָּבֶּלְּרּ

### ADDITIONAL NOTES

Page 11, No. 16, line 3, obv. The last character should be more distinctly , da.

p. 14. Instead of ip, tum is a possible reading (Sem.  $nagatu^m$ ,  $nadatu^m$ ).

p. 30, last line. There is but little doubt that the Sumerian  $ga\check{s}$ , Semitic kasu, has nothing to do with cassia, which comes from the Heb. קְצִיעָׁר,  $q'si'\bar{a}h$ , whence the name Keziah.  $Ga\check{s}=kasu$  may therefore have been a general name for certain spices used by the Babylonians.

pp. 37–8. The  $\check{s}um$ -plants were probably of the nature of onions. See the *Amherst Tablets*, vol. i, pp. 19, 41–2.

p. 42. Namerim bakud may mean "he has guaranteed them" (see p. 17), or stated that they had no defect.

p. 48, last line.  $\check{S}u$ -éli may be Semitic.

p. 48. Agara is the reading of a character closely resembling [ ], which, with the determinative prefix for divinity, stands for the god of Jokha. Whether this be the true reading or not, is uncertain, but it is to be noted that No. 78 has, in ll. 12 and 13 (the 3rd and 4th of the reverse), the phonetic complement ra, omitted in the same name in vol. i of the Amherst Tablets, p. 149. The name is mistranscribed Akare on pp. 8, 57, 68, 90, 91.

p. 61. An examination of other texts referring to cloth or garments suggests that my first reading of uš-bar in line 1 was correct. "8 weaver's garments" or pieces of stuff would therefore seem to be the true rendering. "First quality," however, might be implied thereby, as this suggests professional work, and not that of an apprentice or assistant.

p. 67, tablet 58, l. 10. Namšub tarra probably means "the incantation has been pronounced", or the like.

- p. 71, ll. 1 and 2 of the translation. The ordinary meaning of "servant" for us has been adopted here, as the garments may have been produced either by the servants of the king or of the weaving-house. The third and fourth us may originally have indicated the looms, and if this be the case would seem to indicate rather the kind of material produced than the quality. The weight of the four garments produced by the third us work out at a fraction over 2 mana and 1½ shekels, and each of those produced by the fourth us contained just 2 mana. The weight of the material in the two categories is therefore so close as to make it no criterion of quality, and this is the case in other inscriptions.
- p. 82. As bil means "new", bu bil may be rendered "fresh fish".
- p. 85, l. 9. giš tah-tab gidda may mean "the double water-conduit of wood has been brought along".
- p. 96. An archaic letter-tablet belonging to Dr. Arthur E. Relph implies that *u-na-a-ka* should be read as one word, with the meaning of "my lord" or the like. For the attempted translation given I substitute the following as being more probable:—
- "To Dugga-mu my lord. Let Lugal-nir-gala give 10 gur of house-bitumen (id instead of engur). Ludingira(gi) has pronounced a decision (garā-gar mangu) with regard to the cattle (gud-e-aa) on his land (ki-ba)."
- p. 127, l. 7 of text 102. Here guzala(l)-šadbi ought probably to be read as Semitic, in which case it would be  $Guzal\bar{u}$ -ša-âbi-šu, "his father's seat-carrier," or the like.
  - p. 129, l. 9. The characters identified as WE, naru,

are really not so doubtful as the copy implies. In l. 15 the end-character should be  $\succeq$ , bi.

p. 133, text, ll. 3, 8. For Ben-ušallim,  $\hat{E}a$ -bėl-ušallim is a possible reading. The absence of the divine prefix, however, makes the transcription in the text preferable. The 3rd line of the reverse (l. 13), restored in the translation as Ea-epheš-îli, may end with  $\rightarrow$  instead of  $\rightarrow$ , in which case the final component would be -uṣur or -naṣir.

p. 164. From Poebel's Grammatical Texts in vol. v of the *Pennsylvania University Museum Publications* (Philadelphia, 1914), pl. lv, col. 3, l. 2, and pl. lvi, col. 2, l. 5 from below, my original reading of *gigir* for "chariot" appears to be correct. In view of the dialectic form *mar*, *gigir* is probably for *giš-gir*, with vowel-harmony, for an original *giš-gar*, "wood of carrying," or the like.

Note.—A corrected list of the Colophon-dates of the Kings of Ur (Dungi to Ibe-Sin) will be found on p. 166.

### INDEX OF NAMES

(When titles and descriptions occur, they are added.)

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(4

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Sur-Agara (?), da-uš. 66.

Sur-Bau, secretary, 20; husbandman, 22, rev. i, 2; (?), nu-banda, 23; scribe of cattlemen, 68; tonsure-cutter, 22, rev. i, 13; an official and a judge (?), 29 and seal; Sur-Bauim (?), probably a scribe, 64.

Sur-dingirra, secretary or overseer, 71. Surdu, 2.

Sur-Duma-zida, 87; father of Dada, the scribe, p. 29.

Sur-dun, 32; 34.

Sur-ê-babara, the Amorite, 79.

Sur-ê-dara, 78; 88.

Sur-Enlila, grain-dealer, 63; secretary and judge (?) under king Ibe-Sin, and son of Lu-dagalla, 69, seal; lu giš-ku, 81.

Sur-Enzu, seer, 69; no title, 27; 79; scribe, son of Lu-gištin (?), 65, seal. Sur-Gal-alim, son of Sur-šagga, 35, 7; an official, 57; 67(?).

Sur-gara (? a scribe), 41.

Sur-gigir, store-keeper (?), father of Lu-Šimaku, 31, text and seal.

Sur-gišbil, father of Lu-kalla, 50, seal and p. 59.

Sur-Gu[silim?], 81, rev.

Sur-Iši-Bau, 24; 51.

Sur-kigula, 53 (purchase of a slave).

Sur-Lama, scribe, son of Uramu, 26; 34; a seer, 60, envelope; ox-tender, 22, rev. i, 8.

Sur-lugala (?), an official, 64, 6. (The first character is very doubtful—the words may be ama lugala, "mother of the king.")

Sur-mama, dugab, 21.

Sur-mega, sukkal, 17.

Sur-mesi, shipowner, son of Sursakkut, 35, 14; sheep-keeper, son of Irdugga, 66, rev.; (no parentage), 87; king's singer, 91.

Sur (?)-nanga, lu giš-ku, 49, 6.

Sur-Negun, 100.

Sur-Nin-asila (?), 3.

Sur-Nin-Girsu, cattle-dealer, 36.

Sur-Nin-giš-zida, probably a scribe,

son of Lugal-uru-..., 64; a cattle-official, 87, 6, 13, 20; = Sur-Ningiš-zidade, 46.

Sur-Nin-giš-zidade, son of Â-zida, 38, seal; 46 and seal.

Sur-Nin-kis, 83.

Sur-Nin-marki, 70.

Sur-Nin-muk, 41.

Sur-Nintu, un-ila, 22, rev. i, 19.

Sur-Nisaba, king Idi-Sin's messenger, 69.

Sur-Nungala, husbandman, 22, rev. i, 3; 55.

Sur-šagga, son of Lu-ana, 19; father of Sur-Gal-alim, 35, 7; father of Lu-Narua, 35, 23; of . . . -Bau, 37; uru-gala, 73; sukkal, 91.

Sur-šah, 19.

Sur-sakkut, father of Sur-mesi, 35, 14.

Sur-si-anna, 100.

Sur-šu-galamma, 33; 55; [88].

Sur-ug-durra, probably a scribe, 64.

Sur-zikumma, 32; 86. Susum, agent, 22, i, 3.

Šu-uu (or Šu-šamšam), courier, 42.

T

Ţâbum, p. 23, Amh. No. 108.

U

Ubarti, ragab, 80.

Un-ila, father of Gudea, 39.

Ura-Bau, *un-ila*, 22, rev. i, 18; a ship-owner, 35, 3.

Ura-dam, a shepherd, son of Dumi-zi-lugala (?), 44, seal.

Ura-mu, father of Sur-Lama, 26; ship-owner, 25, 3.

Urraa (Urrâ), 17.

Ursag (or Gutu), 10.

Uru-uru (or Šeš-šes), father of Â-zida,
p. 30; father of Bazi, 46 and seal.
. . . -uru, courier, 8.

 $\mathbf{Z}$ 

Zaga-mu, 1. Zanati, sukkal, 91.

### DEITIES MENTIONED IN THE PERSONAL NAMES

Addu-bani, Hadad creates, mentioned also in Amherst 158.

Amur-Addu, probably Behold, Hadad.

Umma, now Jokha.

Agara-kam, A., planteth (?).

Agara (?)-nisaga, A., is chief.

Lugal-Agara (?), a king is A.

Sur-Agara (?), A.'s servitor.

Sur-Alla, Alla's servitor, Amherst, 66, 10.

Ana (Semitic Anu), the god of the heavens.

Lu-Ana, Ana's man.

see Kusku. Azay-yi (Gusqi, Kuski),

-+ H +HH, Azag-nuna.

Lu - Azag - nuna, Azag - nuna's man, Amherst 47.

Babbar (or Utu)-ba-ê, the sun-god shines forth, Amherst 109.

Babbar (or Utu)-bara, the sun-god gives light.

Babbar-igsag, the sun-god is chief.

Babbara-mu (or Utu-mu), my sun-god (a pet-name).

Gu-uru-te-Babbar, Amherst 63, rev. 6. Lugal-Babbar (or -Utu), a king is the sun-god.

Bau, a name of the mother-goddess.

Bau-du-ku.

Gar-Bau, Bau's creation (?), Amherst 15, i, 17.

Gir-Bau, Bau's foot (? messenger) (= Šîp-Bau), Amherst 31 and Appendix. Enima-Bau, Bau's word, Amherst 24, 31.

Lu-Bau, Bau's man.

Sur-Bau, Bau's servitor.

the great princely spouse, a name of Damkina (Dauké, the consort of Ea).

Sur-Damgal-nuna, D.'s servitor, Amherst 64, i, 14-15.

the mother-goddess (see Bau).

Sur-Damu, Damu's servitor, Amherst 25.

Lu-dingira, man of God, Amherst 38, ii, 13.

→ ► Dugga, see Suggar.

king of the dynasty of Ur, see pp. 13 ff.

Dungi-â-kalamo, Dungi, the defence of the land, Amherst 54, 2.

Dungi-dangada, Dungi establisheth (that is, if danga be a nasalized form of daga), Amherst 54, 2.

Dungi-zi-kalama, Dungi is the life of the land, Amherst 32.

Dungi-zi-mu, Dungi is my life.

apparently one of the earlier names of Merodach.

Gin-dun-sig-ê, handmaid of Dun-sig-ê, Amherst 54, 12.

Sur-Dun-sig-ê, servitor of Dun-sig-ê, Amherst 28, 38, rev. 9.

Tammuz.

Dumu-zi-lugala, Tammuz is king.

Lu-Dumu-zi, man of Tammuz.

Šu-Dumu-zida, aid of Tammuz.

Sur-Dumu-zida, servitor of Tammuz.

absence of the divine prefix, this is probably the god of the waters, Enki).

Êa-lu-bi, Ea is his man, Amherst 38, 5.

the sea and of deep wisdom; the creator.

Enki-lugala, Enki is king, Amherst 58, 10.

Sur-Enki, Enki's servitor, Amherst 52, iv, 12.

older Bel.

Enlil-kiaga, Enlil loves.

Lu-Enlilla, Enlilla's man.

Šu-Enlilla, Enlilla's aid.

Sur-Enlila, Enlilla's servitor, Amherst 74, 4.

the moon-god.

Šu-Enzu (or -Zuen), the moon-god's aid, Amherst 68 rev.

Sur-Enzu (or -Zuen), the moon-god's servitor.

>> Ešnuna, probably the god of Ešnunnak.

Amar-Ešnuna, Ešnuna's young steer, Amherst 1, vi.

corn and bread.

Lu-Ezina, Ezina's man, Amherst 100.

a name of the older Bel (Enlilla).

Gal-alima-mu, my Gal-alim (a petname).

Sur-Gal-alim, Gal-alim's servitor.

a name of the goddess Bau.

Sur-Ga-tum-duga, Ga-tum-duga's servitor, Amherst 43.

radiant tree.2 Giš-sig-ê, the

Lu-Giš-sig-ê, Giš-sig-ê's man, Amherst 28 rev.

the vine of heaven, explained as Bêlit-şêri, the Lady of the plain, seemingly a name of the mother of Tammuz.

Igi-Gištin-anna, Gištin-anna's eye (centre, central abode).

speech, or the like (? the mediator), cf. Western Asia Inscriptions, iii, 68, 51 ff. He was also called Igi-Šuba, the eye of Šuba, which seems to have been a name of the sungod.

Gin-Gu-silim, handmaid of Gu-silim, Amherst 54, rev. 2.

Sur-Gu-silim, Gu-silim's servitor.

-- Gusku, see Kusku.

divine minister of Enlila and Ninlila.

Sur-Hani, Hani's servitor, Amherst 119.

barra, perhaps the bright eye of life, or the like.

Sur-Igi-zi-barra, Igi-zi-barra's ser vitor, Amherst 26.

or oblique case), God (Semitic).

Beli-îlu, my lord (master) is God. Dan-îli, God's power.

►► ►♥, Innanna, a name of Ištar (see Ninni).

Lu-Innanna (or -Ninni), Ištar's man.

Bau's protector, or the like.

Sur-Iši-Bau, Iši-Bau's servitor.

connected with the goddess Bau. Lu-Kalkala, Kalkala's man.

<sup>1</sup> Compare the name Ubar-Zun, p. 123, text, l. 5.

Lugal - Kusku, a king is Kusku, Amherst 84, rev. 3.

YYY, Lama, protecting god or genius.

Gina-Lama, Lama's handmaid.

Sur-Lama, Lama's servitor.

-十一百 百 百 三 [1], Lašakal.

Sur-Lašakal, Lašakal's servitor, Amherst 28, 3.

Addu). Mer, the air-god (see

Sur-Mer, Mer's servitor.

E| E|, Mama, → E| ⟨EE, Mami, names of the mother-goddess.

Šu-mami, Mami's aid.

Sur-Mama, Mama's servitor.

+ +, Nabû (Semitic), Nebo, the teacher (? of arts and crafts), god of writing, etc.

Nabû-namukki (?) (Semitic).

a name of the moon-god (see *Enzu*). Nanna(ra)-zi, Nannar is life (?), Amherst 98, rev.

Ura-Nanna(ra), Nanna(ra)'s servant, Amherst 61, rev. 6.

of worked (inscribed or sculptured)

Gina-Narua, Narua's handmaid.

Lu-Narua, Narua's man.

of Nebo, Ninip, and Sin.

Sur-Negun, Negun's servitor.

Babylonian city Nina.

Azag-Nina, glorious is Nina, Amherst 104.

Sur-Nina, Nina's servitor, Amherst 21. Ura-Nina, Nina's servant, Amherst 21.

the god of joyous festival (?).

Sur-Nin-asila (?), servitor of N.

the lord of Girsu (the god of Lagaš). Lu-Nin-Girsu, Nin-Girsu's man.

Sur-Nin-Gursu, Nin-Girsu's servitor.

Nin-giš-zida(de), the lord of the everlasting tree, apparently one of the deities of the Underworld (see Western Asia Inscriptions, ii, rev. 36).

Sur-Nin-giš-zida(de), Nin-giš-zida's servitor.

the lady of the mountain, a name of the mother-goddess Aruru, Bau, Mama, etc.

Lu-Nin-hursag, Nin-hursag's man, Amherst 66.

host, or the like.

Sur-Nin-kis, servitor of Nin-kis.

probably the lord of Amurrū, the land of the Amorites, who had thirteen (or twelve) children, emblematic, apparently, of the months of the year.

Sur-Nin-marki, Nin-marki's servitor.

haps lady of the year, the spouse of I-šum, the glorious sacrificer (see Pasaga).

Sur-Nin-muk, Nin-Muk's servitor.

Lu-Ninni (or Innanna), Ištar's man.

ently the lady of brightness, a name of the moon-goddess as consort of the sun-god.

Lu-Nin-sia, Nin-sia's man, Amherst 49, rev. 4.

minister of Ana, god of the heavens. His name is regarded as meaning lord of the swine.

Lu-Nin-šah, Nin-sah's man.

bearing, a name of the mother-goddess.

Sur-Nin-tu, Nin-tu's servitor.

→ ∰ ∰ Nisaba, the corndeity.

Sur-Nisaba, Nisaba's servitor.

divine prince.

Sur-Nun-gala, Nun-gala's servitor.

I-šum, the glorious sacrificer.

Sur-Pasaga, Pasaga's servitor, Amherst 89.

Semitic), a god identified with the "dark star", probably Saturn.

Lugal-Ṣalam, a king is Ṣalam.

-+ ZIZI, Saggar.

Lu Sukkal-Saggar, Saggar's minister.

reading—si and ma may form a single group).

Lu-Šimaku, Šimaku's man.

Babbara.

-- Zuen (Zûn), see Enzu.

## OTHER ELEMENTS IN THE PERSONAL NAMES

abba

Lugal-abba, the king is the elder, the patriarch, or the like, 87, 15; Amherst 90.

Sur-abba, the elder's servitor, 52; Amherst 75, 2.

abšagga

È-abšagga, the abode of the happy elder, Amherst 93.

alima

Lugal-alima, the king is the honoured one, 23, rev.; Amherst 83, 6.

ana

Nin-ana, Ana's lord (?), 22, rev. ii, 5; Amherst 34, 3; 35, 5.

anni

Anni-bab-ul, Amherst 45, 7.

Lugal-anni (?), 87.

azaga-zu

[Ê]-ta-azaga-zu, thy purifying is from the temple (?), 88 rev.

 $\hat{a}$ -zida

Lugal-â-zida, king of lasting power, Amherst 20, rev. ii, 4.

Nin-â-zida, lady of lasting power, Amherst 27, 6.

baa or bâ

Lu-baa, Baa's (? Bau's) man, Amherst 74, 8.

babi

Lu-babi, babi's (? Bau's) man, 55 rev.

balag

Balag ušumgal-kalama, the lyre is the peer of all, Amherst 20, rev. ii, 4.

bal-nizu

Lu-bal-nizu, the seer's interpreter (?), 73.

bal-šagga

Lu-bal-šagga, the interpreter of luck (?), 35, rev.; 85, rev.

bal-šega

Lu-bal-šega, the interpreter of luck (?), 73.

dadaga

Lu-dadaga, 46, rev.

dani

Uru-dani, or, if Semitic, Warad-dani, servant of the strong one, Amherst 50, iii, 5.

dibbu

Lugal-dibbu, the conquering (?) king, Amherst 47, 51; 52, xiv, 3.

duba

Lugal-duba, the king distributes largess, Amherst 49, 10.

dudu

Abba-dudu, the elder who goeth, or the like, Amherst 59, 3.

dugga

Lu-dugga, good man, Amherst 48.

dumu

Sur-dumu, the son's (Tammuz') servitor, Amherst, 4, 4.

dun

Sur-dun, the hero's servitor, 19, 32.

durmaha

Dugal-durmaḥa, the king of the sublime bond (of heaven and earth), 45, rev.; 56, rev.; cf. 85, 7.

 $\hat{e}$ 

Sur-ê, servitor of the house, Amherst 2, ii.

Ê-anna

Sur-Ê-anna, servitor of Ê-anna (the temple of Ana or Anu) at Erech, Amherst 93.

 $\hat{E}$ -barbara (-lahlaha).

Sur-Ê-barbara, servitor of Ê-barbara (house of brilliance), 79, 10; Amherst 66, rev. 14; 49, 6.

ê-bili

Lu-ê-bili, man of the new temple, 73.

Edina (see id Edina)

ê-gala

Sur-ê-gala, servitor of the palace (? or temple), Amherst 69, i, 16; 30, rev.

êli (Semitic)

Šu-êli, the high assistant, or the like, 42, 7.

êlîtum (Semitic)

Šu-êlîtum (or ilatum?), the high assistant, or the like, 77, 80 (cf. Šu-êli, above).

 $\hat{E}$ - $ninn\bar{u}$ 

Sur - Ê - ninnū, Ê - ninnū's servitor (Ê-ninnū was a celebrated temple at Lagaš), Amherst 23; 112.

epin-ni

Lugal-epin-ni, lord of the irrigating-machine, or the like, Amherst 2, ii.

ešdara

Šu-ešdara, esdara's (? Ištar's) helper, 83; Amherst 95.

ex-lilla

Sur-eš-lilla, servitor of the house of the earth, Amherst 93.

Ê-sia (Ê-dara)

Sur-ê-sia, 78, 6; Amherst 80, 3.

 $\hat{e}$ -zi

É-zi-mu, my house of life, 22, rev. ii, 3: Amherst 109.

galaga

Gar-galaga, Amherst 49, rev. 10.

gara, see menari

Sur-gara, see Sur-menari.

gi-anna

Lu-gi-anna, man of heaven's (Ana's) protection, 32.

gigir

Sur - gigir, the (sacred) chariot's servitor, 31, rev.; Amherst 91.

gina

Lu-gina, the established man, or the like, 48; Amherst 86.

g**i** $\S$ -s**i**-du

Sur-giš-si-du, Amherst 27, 11.

gula

Gar-gula (probably better Menarigula, the great singer), Amherst 106. Lu-gula, the great man, chief, or the

like, Amherst 81, 4.

hengala

Lugal-hengala, the king of abundance, or the like, Amherst 84, rev. 4.

id (better hid) Edina

Sur-id-Edina, the preserver of Eden's river, Amherst 96.

igi

Lu-igi, the man who sees, or the like, 5.

igi-šaga

Lugal-igi-šaga, king of the lucky eye, Amherst 14.

ilatum, see êlîtum

imrua

Lugal-imrua, 46.

izin

Amar-izin, the festival's young bull, 5; Amherst 2, iv.

ka-gina

Lugal-ka-gina, king of the faithful word, Amherst 49, 14. (Instead of ka, the second element, du or enima, might be substituted.)

kala

Lu-kala-mu, man of my strength or foundation, Amherst 39.

kalla

Aa-kalla, mighty father, Amherst 45, 4.

Lu-kalla, mighty man, 25; 67; 78; Amherst 80, 4.

Uru-kalla, mighty protector, 7; 91.

kam

Agara-kam, Agara planteth, 78, 12-13.

kani

Lu-kani, man of my desire, or the like, 22, rev. i, 15; Amherst 52, ix, 29.

ki-gala

Lugal-kigala, the king of the (sacred) place, 24, rev.

ki-gula

Sur-ki-gula, protector of the great place, perhaps the burial-places, 53. (Ki-gula, or Ki-gulla, was one of the names of Dumu-zi-abzu, or Tammuz of the Underworld.)

kisal

Sur-kisal, protector of the altar, Amherst 38, iii, 10.

lugala

Sur(?)-lugala, the king's servitor, 64.

lu-šayga

En-lu-šagga, the lord is a lucky man, Amherst 2, i.

Lugal-lu-šaga, the king is a lucky man, Amherst 93; 99.

lu-šagšagga

Lugal-lu-šagšaga, the king is a very lucky man, Amherst 94.

ma-gula

Lu-ma-gula, man of the great bark (ship), 22, rev. i, 20.

mama

Šu-mama, Mama's helper, or the like, Amherst 97, 3; 108, rev.

Sur-mama, Mama's servitor, or protector, 21; Amherst 84, 2. (See the references under *Mami* in the list containing names of gods.)

 $me(\alpha)$ 

Lugal-mea, king of battle, war-lord, Amherst 84, 1; 49, 7.

mega

Sur-mega, 17, rev.

melama

Lugal-melama, king of glory, Amherst 84, 10.

Lu-melama, glorious man, 22, ii, 25; Amherst 37, rev.

menari

Sur-menari, the singer's servitor, 41, rev.; Amherst 118.

mesi

Sur-mesi, the hero's servitor, Amherst 110.

nam-gu-sud

Lugal-namgusud, exalted (proud?) king, or the like, Amherst 2, i.

namtarra

Lu-namtarra, man of fate (? prognosticator), 26.

nanga

Lugal-nanga, the district's (island's) lord, Amherst 52, vi, 4.

Sur(?)-nanga, the district's protector, 49.

nigin-gara

Sur-nigin-gara, guardian of sunrise, or the like (nigin-gara = sit Šamši), Amherst 64, i, 12; 75, rev. 1.

ni-maha

Lugal-ni-maha, the lord supreme seer, Amherst 98.

nirri

Šu-nirri, the noble's helper, or the like, Amherst 88.

 $\S agga$ 

Sur-šagga, happy protector, 19; 91.

šag-kuš-anna

Nagir-šag-kuš-anna, steward of Ana's heart-rest (contentment), Amherst 104.

 $\delta a(g)$ -la-tug

Lugal-ša(g)-la-tug, gracious king, lord, or the like, Amherst 1, iv.

šalim (Semitic)

Amel-šalim, man of peace, prosperity, or the like, 83. (Cf. *Uru-salim*, the name of Jerusalem in the Tel-al-Amarna tablets.)

še-illa

Sur-še-illa, guardian of the sprouting seed, or the like, Amherst 28, 1 and 8.

Lugal-sig-ê, the brilliant king, Amherst 52, x, 25.

Lugal-sig-êa-mu, my brilliant king, 14; 35.

Šimašgi

Lu-Šimašgi, the man of Šimašgi, Amherst 102, rev.

si-sa

Lugal-si-sa, righteous king, or the like, Amherst 98.

šu-el

Nin-šu-el, lady of the sacred hand, or the like, a priestess, Amherst 2, i.

šu-galamma

Sur-šu-galamma, protector of the glorious (??) hand, 33, rev.; 55 rev.; 88; Amherst 116.

šu-gid

Lugal-šu-gid, the long-handed king (lord), or the like, Amherst 38, ii, 22.

temena

Lugal-temena, lord of the foundationstone (-record), Amherst 3, 2.

Sur-temena, protector of the foundation-stone or -record, Amherst 20, i, 8. uga-durra

Sur-uga-durra, protector of the abode of the dead (cf. *Tin-dir*, life-abode, the well-known name of Babylon), 64, rev.; Amherst 78, 2.

uraš

Lu-uraš, man of planting, or the like, Amherst 38, iii, 23.

urra

Urra-pa-ur, Amherst 77, 7.

Urra-ursag, urra (? Nergal) is a warrior, hero, Amherst 98.

urra-ni

Lugal-urra-ni, the king is his foundation (? support), Amherst 107.

ursag

Lu-ursag-sig-êa, the hero-man shines forth, Amherst 64, i, 8-9.

Urra-ursag (see two entries higher).

uru

Lugal-uru, king of the city, Amherst 22, ii.

uru ki

Lu-Uru ki, man of Uru, Amherst 106; 28, 12.

uruda

Lugal-uruda, the copper king, 75, rev.

utul

Ili (or Nini)-utul, my god (his god) is a herdsman, Amherst 53.

zag-gi-si

Lugal-zag-gi-si, 87, rev.; Amherst 64, i, 20.

zikumma

Sur-zikumma, heaven's servitor, 32; 86.

zu

Šu-zu, knowing helper, or the like, Amherst 60, rev. 3.

# THE KINGS OF UR MENTIONED IN THESE INSCRIPTIONS, WITH THEIR COLOPHON-DATES

Dungi. 23. The year of Numušda (No. 19). 37. The ravaging of Anšan (No. 20).
46. The proclamation of the priest of Nannar (No. 21). 47a. The ravaging of Simuru and Lulubu (Nos. 22, 23). 49. The ravaging of Kimaš (Nos. 24, 25).
50. The year after the same (No. 26). 50a. The second year after the same (27). No year (No. 28).

Bûr-Sin. 1. Accession-year (No. 29). 3. The ravaging of Urbillu (No. 30),
3b. The year after the same (Nos. 31, 32). 4. Year of the throne of Enlilla (Nos. 33, 34). 4a. The year after the same (No. 35). 5. Investment of priests of Anna and Nannar (Nos. 36-8). 6. Investment of priest of Innanna (No. 39). 8. Ravaging of Huhnuru (Nos. 40, 41). 9. Investment of priest of Êridu (No. 42).

Su-Sin. 1. Accession (Nos. 43-5). 2b. Year after the ark Ma-dara-abzu (Nos. 46, 48). 3a. Ravaging of Simālu (Nos. 47, 49, 50). 4. Building of the western fortress (No. 51). 5. Year of the sublime inscription of Enlilla (No. 52). 6. Devastation of Zabšalu (Nos. 53-5). 7. Year of the sublime bark (Nos. 56-8). 7a. Year after the same (No. 59). 8. Year of the temple of the god of Jokha (No. 60).

Ibe-Sin. 1. Accession (Nos. 61-5). 2. Proclamation of the priest of Innanna (Nos. 66, 68). 2b. Year after this (No. 67). 3. Year of the investment of the great priest of Anna and Innanna (No. 69).

### SEMITIC NAMES IN THE BERENS COLLECTION

Those taken from Nos. 9 to 93 may be regarded as dating from about 2500 to 2300 B.C. Nos. 94 to 99 are of about 2000 B.C., and Nos. 101 and 102 may be of about 1800 B.C. Nos. 103-11 belong to the period Chineladanos (648 B.C.) to Darius Hystaspis (485 B.C.).

#### A

Aabbaha, 95, 2.

Abil-Šamaš, son of Ibutum, 95, 10.

Abil-Urra, herdsman, 102, 11.

Abum-êdlu, 101, obv.

Addu (Hadad), the priest of, ancestor of Itti-Nabî-balaţu, son of Labaši-Marduk, 107.

Addu-banî, 85, 17.

Addu-idinnam, son of Appâ, 102.

Aê-iddina, "Aê has given," 108.

Agua, a messenger, 92, rev.

Ahati-waqrat, 102, rev. 18.

Ahiautu, ancestor or father of Remut-Gula, 103, rev.

Ahi-šu-gamil, herdsman, 102, 11.

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Ana, the Sumerian heaven-god, 36-9, dates.

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Nanna(r), 21; 36-8, dates.

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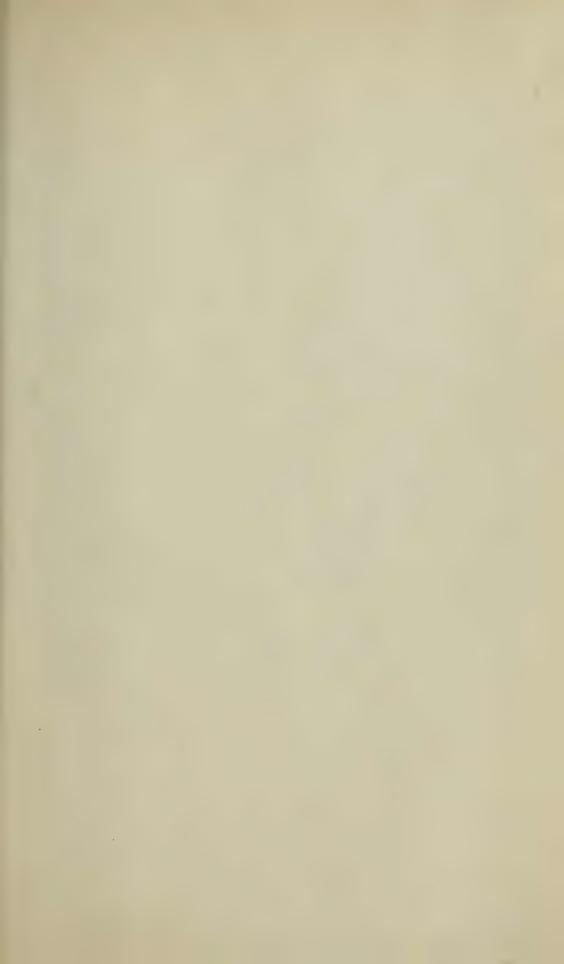
Numušda, 19, date.

Šamaš, 76; 99.

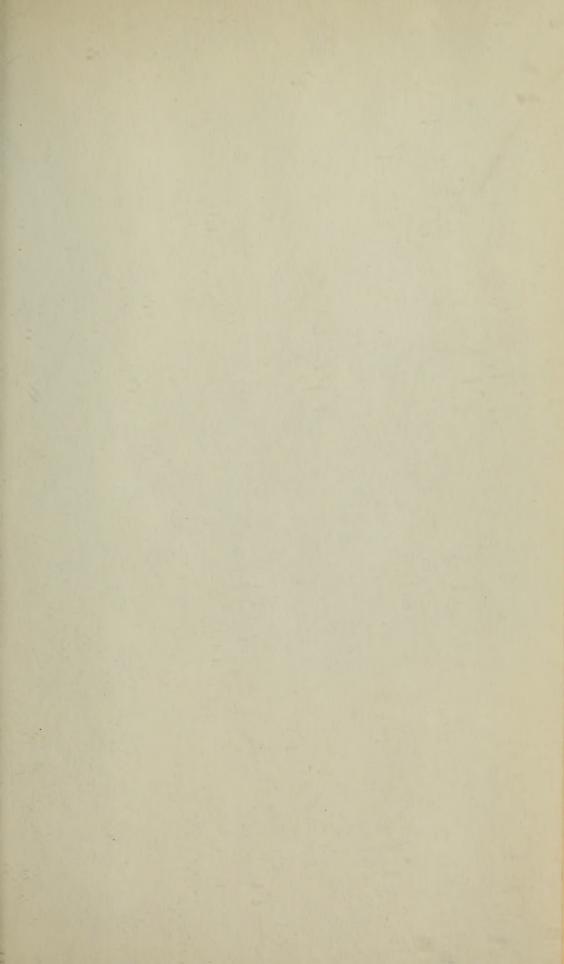
Samsu-iluna, the deified son of Hammurabi, 96, seal.

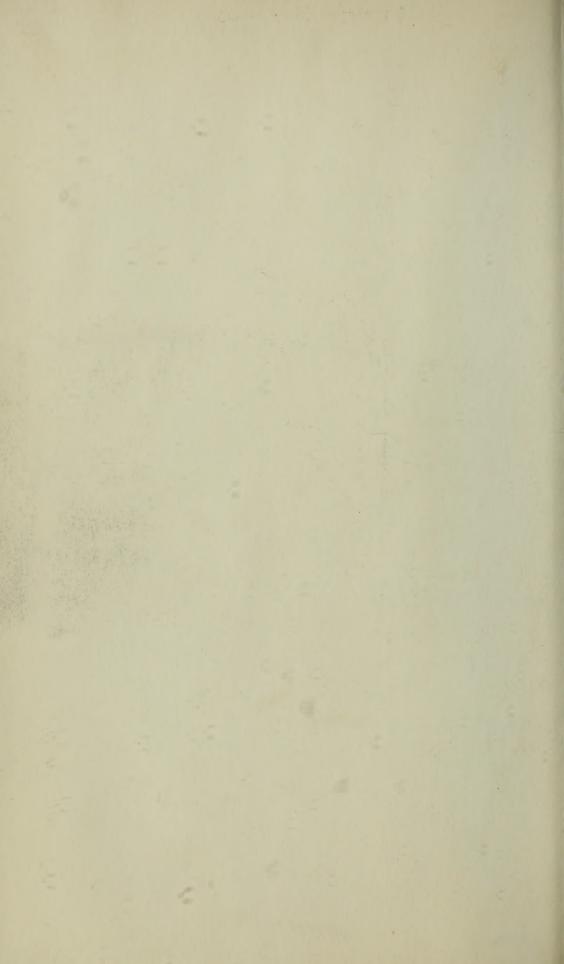
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(For the deities mentioned in the proper names, see pp. 159-62.)









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